

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 22nd January 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendro Lall Mukerjee, age 27, Hindu	500
2	"Bangaratna"	Ranaghat ...	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bangavasi" ...	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Biswanath Mukerji, B.L. ...	713
5	"Basudev" ...	Calcutta ..	Do.	.....	.....
6	"Basumati" ...	Ditto ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Rajranjan Sen, age 34, Baidya ...	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodhananda Sarkar ...	950
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dinanath Mukerji, age 42, Brahmin ..	650
11	"Daily Hitavadi"	Calcutta ...	Daily	.....	.....
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha ...	200
13	"Dharma" ...	Ditto ...	Weekly	Aravinda Ghosh ...	.....
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L. ...	1,500
16	"Ekata" ...	Calcutta ...	Do.	Hari Dhan Kundu (Principal contri- butor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
17	"Hitavadi" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
18	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha ...	1,000
19	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Monmotha Nath Roy, age 32, Brahmin.	600
20	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
21	"Kalyani" ...	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayas ha.	1,200
22	"Karmayogin" ...	Howrah ...	Do.	.....	.....
23	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50 Brahmin.	300
24	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
25	"Matribhumi" ...	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu ...	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-Weekly	Revd. Lall Behari Shah, age 50, Native Christian.	300
30	"Nayak" ...	Ditto ...	Daily and Weekly.	.....	500
31	"Nihar" ...	Contai ...	Weekly	Madhu Sudhan Jana, age 49 ...	200
32	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha ...	400
33	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
34	"Prachar" ...	Calcutta ...	Monthly	.....	.....
35	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
36	"Pratihar" ...	Berhampore	Do.	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
38	"Ratnakar" ...	Asansol ...	Weekly	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	500
39	"Samaj Darpan"	Salkia ...	Do.	Satya Charan Banerjee, age 28, Brah- min.	1,200
40	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Kayastha	800
41	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
42	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
43	"Sevika" ...	Diamond Harbour	Monthly	.....	.....

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—conold.					
44	"Soltan" ...	Calcutta ...	Weekly	Maulvi Muhammad Monirazzam of Chittagong.	1,500
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	.....	.....
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khetttri	4,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	B. K. Tebrevala, age 34, Hindu Agarwalla.	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
60	"Shiksha" ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Jaganand Kumar	.....
PERSIAN.					
62	"Nama-i-Muqaddas - Hablul Matin"	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	.....
URDU.					
63	"Al Panch" ...	Bankipore	Do.	.....	.....
64	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
65	"Star of India" ...	Arrah ...	Do.	Zaur-ul-Haque...	.....
URIYA.					
66	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	.....
67	"Manorama" ...	Baripada ...	Do.	.....	.....
68	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
69	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
70	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
71	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
72	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
73	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
74	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
75	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmokar.	500

I.—FOREIGN POLITICS.

IN trying to find out the cause of the decline of Persia, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 10th January observes:—

NAMAI MUQADDAS,
HABLUL MATIN,
Jan. 10th, 1910.

Persia claims superiority over Russia or Turkey in respect of industry, commerce, agriculture and education, but what has cast a veil over the blemishes of the latter and the excellences of the former is the superior military strength of the one and the weakness of the other in that respect, and that is all. The condition of Russia and Turkey had been worse than even that of our country until their military strength attained its present maturity. Passing off from these two strong neighbours to Afghanistan, it would appear that it is decidedly inferior by far to Persia in respect of education, agriculture, trade and industry; but why do not the (Powers) make use of the same policy in that country as they do in ours. The only reason is that Afghanistan possesses a military strength according to her means, whereas Persia does not. The paper then dwells on the need of strengthening the military power of Persia, and of spending a greater part of the money on that account if a loan is taken at all.

2. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 17th January publishes with approval the text of the programme of work laid by the Minister before the Persia Mejlis, and says that the question of the Anglo-Russian loan should be carefully scrutinized by it, as the terms on which the loan is offered are calculated to destroy the freedom and integrity of Persia which would then be shared between England and Russia according to the terms of the Convention, one-third going under the influence of the former, and two-thirds under the control of the latter.

NAMAI MUQADDAS
HABLUL MATIN,
Jan. 17th, 1910.

The same paper publishes a contribution from "one who knows the secrets" on the subject of the Anglo-Russian loan, in which the writer dwells on the evil effects of Persia accepting a loan on terms proposed by the two Powers.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Shiksha* [Arrah] of the 13th January says that the Hindi shorthand invented by the Kasi Nagari Pracharini Sabha of Benares should be taught to the police officers to enable them to take notes of reports.

SHIKSHA,
Jan. 13th, 1910.

4. Referring to the frequent dacoities in Bengal, the *Marwari* [Calcutta] of the 14th January asks whether the keepers of the peace lie with oil poured out into their ears at the time the dacoities are committed.

MARWARI,
Jan. 14th, 1910.

5. The following is a full translation of an article appearing in the *Daily Hitavadi* [Calcutta] of the 14th January under the heading "The Detective Police":—

DAILY HITAVADI,
Jan. 14th, 1910.

In these days of bustle and tumult the detective police force have greatly increased in number. Any and every Police officer is enlisting any one and everyone into that body. In the first place, under the direct control of the Government of India, a Criminal Investigating Department has been opened under every Provincial Government. Over and above this, women, prostitutes, female match-makers, college students, pleasure-seeking young men, Government pensioners, Honorary Magistrates and various other sort of men have been appointed as casual detectives. Nobody can tell how much money is being spent every year in this Criminal Investigating Department. Most people conjecture that in the whole of India full ten crores of rupees are spent. Formerly, when the bomb troubles did not exist, when there was not so much sedition, when Bengal was not yet partitioned, and when the *swadeshi*-boycott was not preached, we heard that the system of espionage in India was

incomparable in the whole world, with the exception of only one country, viz., Russia; but now the number of secret spies has increased still more, the detective is going on his rounds in every quarter, and the Brahmin cook in the household is perhaps a detective. So, one scarcely knows what a high place the detective police of the present day occupies in the civilised world.

Then, again, the Police authorities are, like the man-eater, beside themselves with joy when they receive information of sedition and bombs. All the officers of the Police aspire to be like Khan Bahadur Sams-ul Alam—at a single leap they want to be a Deputy Superintendent at once, a titled and a trusted servant of the Government. Everybody desires distinction, honour and promotion. Most of them imagine that the Government perhaps is now no longer so willing to catch thieves and dacoits, and that Government is anxious to bestow honour on individual Police officers who may succeed in catching hold of bombs and sedition. Many persons have the idea that if the police be called saying that a theft has been committed in a village or in a household, many a police *daroga* cannot be reached. On the contrary, if information be sent to the effect that a bomb has been unearthed in any village or house, full forty-nine generations of the police forthwith present themselves on the scene of occurrence. This is the attitude of the authorities. On perceiving such an attitude and on seeing an undiminished current of silver picces flow from the hands of the police, all the unemployed, the *budmashes*, the worthless, debauched, depraved and wicked characters in the country, must necessarily come forward to turn detectives. This is what has actually happened, and we, on our part, have learned to be cautious whenever we meet with a gay debauchee, a dandy with carefully-parted hair, talking big and looking smart, taking him for a detective. Creatures answering to this description are constantly going about. Need we mention the melancholy fact—the circumstances do not permit unreserved talk with any one, with a gentleman who is unacquainted with us. Who knows on what pretence somebody may come, or in what light particular words may be taken? This is the apprehension that constantly keeps us in a state of alarm.

The "reputation" which the detective police have recently gained in Calcutta and Lucknow, makes us think that if anything be reported to the police against anybody, whatever that thing may be, immediately a tremendous affair like that at *Kurkshetra** may be brought

*The battle-field of the Kurus and the Pandavas.

into existence. Moreover at the present moment whatever may be said against those who are Hindu, who discuss politics, write newspapers or make speeches, will find credence with many. The lives of Hindu educated young men engaged in political discussions have become well nigh unbearable. Grey-haired men may rather meet with some degree of toleration; but if it be robust young men of stout physique, or college school students, they have no chance of escape. In the case of such people if they are found guilty of even the lightest offence imaginable (literally, if even a particle of lime should be detached from their betel leaves), immediate arrest follows. It has become a risky thing to live with boys of tender age with many persons. Boys and young men are naturally saucy; they cannot be kept confined in a cage like tame birds; they go out to play in fields and other places, and indulge in various sorts of pranks. It is these boys who occasion the greatest anxiety. Add to this the fact that from the simple constable to the Police *sahab*, each of them is a perverse natured Nawab. The language of most of them is unrestrained and insolent. They talk thoughtlessly and offensively. As a consequence, the boys may easily come into conflict with them, and fighting and rioting may ensue at any moment. The higher European officers are rather of a somewhat milder disposition and more polite, and can be made to understand matters. But those who are like sand, always under shoes, are extremely hot night and day.

Now we ask:—Are we to pass the whole of our lives with such anxiety and alarm? Everything has an end; is there no end to this *tiktiki* (detective) nuisance? Let those who are guilty, who explode bombs, commit dacoities and preach sedition, be duly punished, and we will not utter a word. But are all the people in the country to be harassed for the disturbances caused by a handful of turbulent men? Formerly it was our idea that a secret spy could not be known or found out all at once. But the army of volunteer

detectives of to-day can be recognised even from a distance of a thousand yards. Spies dealing in ordinary irrelevant topics, which are all lies, can be readily found out. Many people take measures first to horse-whip and then to turn out such detectives when easily caught. Many, again, do not shrink from administering whipping to them. But whether the whip be made use of or scolding be tried, if people be kept busy day and night with such harassing pursuits, they become easily disgusted with them. Are we, therefore, entitled to ask the prominent officials in the country how long will such things continue?

If Bengalis happen to be involved, then, of course, matters must take a serious turn. If Bengalis happen to be present in any other part of India, the detective will dog their steps just as smaller birds pester a crow. If, again, bombs explode in such places, the Bengalis are certain to be arrested, first of all; just as the police keep under surveillance the Maghia Domes, parties of Bedias and the crowds of Beluchis, so do they keep the Bengalis under surveillance, the Bengalis having come to be looked upon like a gang of thieves or dacoits or one of the criminal tribes. The story goes that a *chandal* converted a mouse into a lion by poking it. So it seems that the police are turning the meek, calm, quiet and feeble Bengali into an untractable disloyalist by continually poking and harassing him. Is it good? Can the Bengali, who was once an associate of the English in their conquest of India, now desire to overthrow British rule in India? It is because he cannot that we say "Do not unearth the (virulent) snake in digging for earthworms. Do not, by derogatory treatment, convert into ferocious creatures those who would be overwhelmed with joy on receiving the caresses of the English."

Just as in Bengal the Bengalis have incurred the displeasure of the police, so have the Dakhini Brahmans of Poona and the Arya Samajists of the Punjab incurred their displeasure. In their assimilation of English civilisation, in the greatness of their learning, in the intelligence and the manliness of their character, they occupy the foremost place among all the other races of India. Distinguished savants like Telang, Bhandarkar, Ranade, Namjoshi and others sprang from the Dakhini Brahmans of Poona. The Arya Samaj now occupies the foremost place in the Hindu Samaj of the Punjab. No other community is so far advanced in learning and civilisation as are the Arya Samajists of the Punjab. Yet it is upon these that many people look with malignant eyes. And the Bengalis, what need we say of them? The Bengalis have spread English education and civilisation in India, and have constructed and raised the foundation of the British empire in the very hearts of their countrymen. They have, by their co-operation with the English, brought about the conquest, which from a political point of view is the real conquest of a subject people, viz., the conquest of the minds and the hearts of the people of India. And yet it is these Bengalis who to-day stand charged with disloyalty.

Every scourge has its end, and we shall be glad to see the end, the death of this detective police system. Our anxieties will terminate if Government will listen to our advice and act accordingly. Can anybody relish the continuous and monotonous display of one and the same thing for four years?

6. The following is a full translation of an article appearing in the

Daily Hitavadi [Calcutta] of the 14th January headed "*Pulisher kirti*" ("The famous deeds of the police").—

HITAVADI.
Jan. 14th, 1910.

Lo ! PERCHANCE THERE IS THE BOMB.

Attempt to murder the Viceroy. The unavailing attempt of the secret spy—

The reader of the *Hitavadi* has not perhaps forgotten the name of Sriman Provas Chandra Dev. He was prosecuted for complicity in the Muraripukur Bomb case, and was afterwards acquitted. But though the Court acquitted him, yet the body of *tiktikis* (detectives) have not allowed him respite. Morning and evening up till midnight these people used to walk round the house of Provas at No. 52, Mechuabazar Street. Provas found that his release was no release at all; it was bondage afresh, and that his own house had been turned into a prison house. Provas then sent a petition to the Commissioner

of Police, in consequence of which he found that the police no longer surrounded his house.

THE RUMOUR OF A BOMB.

On the other hand, the Bengal Police (as distinct from the Calcutta Police) got information from their secret spies that on the day on which the Viceroy Lord Minto would go to witness the Tollygunge Races, the bombwallas would throw a bomb at him and so blow him to pieces. Tollyganj being outside Calcutta, it is under the Bengal Police. For this they took some precautions. They kept watch on all alleys and hidings on the road from Kalighat to Tollygunge, but held no conference either with the officers of the Calcutta Police or with those of the Criminal Investigation Department.

THE COMMENCEMENT OF THE HARASSMENT.

Somebody on this side seemed to cast a suspicious glance upon Provas Chandra. A neighbour living just on the opposite side of Provas's house said to a friend of his : " Brother, two books named respectively "*Rana-niti*" and "*Mukti Kon Pathe*" are to be found in Provas's house. If you can bring me those two books, then I will procure for you whatever you may ask for."

Friend : " What do you ask for ? "

Answer : " Why, a beautiful young woman."

The friend came and informed Provas Chandra of everything ; so Provas knew that fleas had again sat upon him.

DEAD LETTER OFFICE.

After the *Pujas*, i.e., about a month and-a-half before the present time, Provas got a letter from the Dead Letter office. On tearing open the covering envelope, he found that the letter had been written to Aravinda Ghosh. On the side of the envelope was written : " Dear maternal uncle, I send it *bearing* because I have no money ; take it by paying the charge." At this Provas was taken aback with surprise. He opened the envelope.

THE LETTER.

He found the following written in it : " O my maternal uncle, you have got your release and are forming a party ; you are publishing the *Dharma*. I have also got my release ; am forming my own party too, and trying to publish *Yugantar*, etc." The signature in the letter much resembles Provas's own signature. On reading the letter Provas grew very anxious.

TO ARAVINDA.

After much anxious thought Provas went to see Srijut Aravinda Ghosh. On reading the letter, Aravinda Babu gravely enquired : " What do you wish to do now ? "

Provas : My intention is to send this letter to the Commissioner of Police, and to tell him that if anybody can seize the forger, I shall give him a handsome reward.

Aravinda : How can the Police seize the forger ? Leave the letter with me and I will see what I can do with it.

OUT ON A JAUNT.

After these incidents Sriman Pravas Chandra hired a carriage on the 1st January last and went out in the early morning with his friends and relations to see the parade and to pay a visit to the goddess Kali. On the parade ground somebody asked the coachman of Provas's carriage : " Where will this carriage go ? " The coachman said that it would go to Kalighat and that it might also go towards Tollygunge afterwards. After witnessing the parade, Provas went to Kalighat with his friends. There they bathed in the Ganges, visited the goddess, performed *pūja* and after finishing their meals went in the same carriage to Chetla to see a friend.

THE VERMILION MARK AND ARREST.

After their visit to Kāli, Provas and his three friends had on their foreheads large marks of vermilion, and round their necks garlands of *jaba* and marigold flowers. When the carriage passed the Chetla Bridge and arrived near the Tollygunge Thana, then, Babu Sasibhusan De, Inspector of the "Detective Police," cried out *gari pakro* (seize the carriage). No sooner was the order passed, than the constables on both sides at once stopped four or five carriages. Afterwards the other carriages were let go, the carriage of Provas Chandra being only detained. All of a sudden, five or six constables mounted the top of Provas's carriage, the coachbox, the seat behind, and the steps on either side, and the carriage slowly entered into the Tollygunge Thana. Provas and his friends were made to alight slowly from the carriage, and careful search of the carriage commenced. Underneath the cushions, inside the cushions after tearing them open, inside the bucket containing food for the horses, and within the bag containing grass, everything was carefully scrutinised. Afterwards Provas and his companions were almost stripped of their clothes and their bodies were searched. It was then 1 P.M. After the search was completed the Inspector Babu ordered *hajut me le jao* (take them to *hajut*). At about 4 P.M., Mr. Denham, Detective Superintendent, Babu Sasibhusan De and many other Police officers came and began to cross-examine Provas and his companions. Looking at the face of Provas bedecked with the vermilion spot, Mr. Denham said: "You are the preceptor of these men, is it not? Where were you born? Is there any body to stand surety for you?" After long discussions it was at last decided that Provas and his companions should be discharged after taking security bonds at the rate of Rs. 100 from each of them. It was then 5-30 P.M. On the 3rd January last the following petition was sent by Provas to the Police Commissioner:—

(Srijukta Provas Chandra Dev came to our office and himself related this account to us. We have received the copy of the petition from him. We want to know how far the incident is true. Let His Honour Sir Edward Baker enquire into the affair and let him punish the guilty; let His Honour take such steps as may prevent incidents like this from reaching people's ears any more. This is our prayer. (*Ed. Hitavadi*).

" 52, MECHUA BAZAR STREET,
Calcutta, the 3rd January 1910,

"To—THE COMMISSIONER OF POLICE, CALCUTTA,

"HONOURED SIR,

Your petitioner humbly and most respectfully craves your honour's pardon for venturing to submit the following facts to your honour's kind notice. On the 1st January 1910 last, I with some of my friends, in order to enjoy the amusement of the day, engaged a carriage and went to see the Parade. Those who wish to enjoy the day in amusement went first to the Parade ground, and thence to Kalighat for taking rest and visiting the shrine. Hindus think it a great *punya* to see Kalimata during *Paus*, i.e., December and January. So after the Parade was over, we went to Kalighat for taking rest and dinner. About 1 P.M., when we were going in front of Tollygunge Thana, our carriage was suddenly arrested by the officer on duty, and we were forced to go to the thana. I asked the officer: "What is the cause of this outrage?" But he only answered that he was ordered by Inspector S. B. De of the Criminal Investigation Department, Government of India, to arrest our carriage. They searched our body and carriage in the thana; and though there was nothing, except a pen-knife, of a suspecting character, yet we were locked up in the *hajut* for more than four hours. About 5 P.M. Mr. Denham of the Criminal Investigating Department ordered to release us after taking a bond under section 54, Indian Penal Code. We were forced to execute a bond of Rs. 500 each, and discharged at about 6 P.M.

"Sir, I only pray to know what is the cause of this outrage and illegal arrest? Am I not a subject of His Majesty the King-Emperor? Am I not a citizen of Calcutta under the direct protection of your honour? I may be a

swadeshist, I may have been arrested in connection with the bomb conspiracy, but am I not discharged by His Majesty's Judge in the public Court? Sir, can any one of your spies or detectives prove that after my release in May 1909 I joined in any political movement, or going to form a band for unlawful purpose? Then why this insult, this detention and arrest? Sir, I know it is not safe for me to go to a public square where political discussions are freely held. And if I am not allowed the football and cricket matches, races, circus, theatre, then I know not how to spend my leisure time. I crave your honour's pardon for asking a boon. Will your honour be kind enough to point me the means for spending my leisure time without arousing the suspicion of your honour's generous Criminal Investigating Department officers?"

I have the honour to be,

Sir,

Your most obedient servant,

PROVAS CHANDRA DEV,"

52, Meehwa Bazar Street, Calcutta."

NAYAK,
Jan. 12th. 1910.

7. The *Nayak* [Calcutta] of the 12th January reports that two gambling dens have come into existence near the Ranaghat Railway station. The gamblers are said to have obtained the permission of the Magistrate to ply their trade. Numberless people daily resort to those gambling dens and lose their all. It is hoped that the authorities will soon put a stop to the gambling and thereby save the people of the locality from the hands of the gamblers.

DHARMA,
Jan. 10th, 1910.

8. The *Dharma* [Calcutta] of the 10th January writes:—

A true incident.

A TRUE INCIDENT.

Now-a-days you hear of a good many strange dacoity and conspiracy affairs on all sides. Listen now to a true incident and understand. Let those listen particularly who for fear of deportation and repression counsel the suspension of all pulsations of the national life, who in their longing for safety forbid boys to join meetings and ask (people, to deport themselves to the liking of Europeans, who call it the conduct of a prudent man to put up with bowed heads the destruction of national hopes and aspirations. Incidents like the one which we shall describe had almost ceased since the advent of *Bande Mataram*, (and now that) *Bande Mataram* has ceased to be heard (literally become silent) they also have begun to recur.

An inoffensive Brahman Pandit, a Kavyatirtha, accompanied by two Bengali ladies was travelling from the Mymensingh district by the Kaliganj Mail Steamer towards Calcutta on Sunday last. At eleven at night the steamer arrived at Goalundo. By that time the train had left so the Pandit and a few other passengers passed the night on board the steamer. He was descending in order to look after his luggage when suddenly an Englishman came up and seizing him by his wrapper twisted it tight round his neck and harshly asked him *Tom kon hai* (who are you)? The Pandit in surprise asked "Why"? The Shaheb repeated the same query whereupon the Pandit replied that he was a passenger. The Shaheb on this said "You will have to come with me" and dragged him to another steamer adjoining. The inoffensive unworldly Kavyatirtha not seeing through the Shaheb's mischievous purpose, in his amazement, did not create any row, but in going along, he met Sarat Babu, the Company's sub-agent and he asked of him "Why is the Shahib behaving to me like this"? The Shaheb said something to Sarat Babu whereupon the Sub-agent Babu said "You will have to accompany the Shahib to Mr. Joyce, the Company's agent." The Shahib twisting the wrapper more tightly round the Pandit's neck dragged him up the steps into a first class cabin and shut its door. There were three other Englishmen and two Englishwomen in that cabin. After closing the door, the Shahib said to the Pandit: "*Sala*, why did you abuse me? Why did you threaten me?" Saying this he dealt with great force a blow with the fist at the Pandit's left eye. This blow ripped up the skin and drew blood copiously and blinded that eye of the Pandit's. Thereafter blows rained down

on the Pandit's head, face and other parts of the body. The Pandit's head swam, his lips were cut open, and some of his teeth were loosened. Afflicted with pain he wailed piteously and begged the Shahib to spare his life, embracing the Shahib's and Memshahibs' feet supplicated them to save his life. In response kicks with the booted feet began to fall on his head and body and the two Memshahibs struck him repeatedly on the thighs with a dog's chain. And each of these strokes with the chain drew blood. The Pandit now fell on the door, like a dead man. The door flew open at this time and the Pandit managed somehow to drag himself along the floor towards the stair-case, for he had not the strength now to stand up. At this stage, the Shahib drew out a revolver saying "Sala, I shall shoot you." The Pandit afraid of his life, mustered up all his remaining strength and went down the steps risking a fall at every moment and lay half-unconscious at the foot of the staircase. He now saw as if some one like Sarat Babu was coming near him; he could not see distinctly for his eyes were full of blood. Sarat Babu had a Shahib with him, who was probably the Agent, Mr. Joyce. Sarat Babu said something to him and thereafter inquired of the Pandit if he understood English. The Pandit had then almost lost his power of speech, but he managed somehow to say "No." After that Sarat Babu again approached him and said "You will get no help from the Company. If you wish, you can lodge a complaint." The ladies accompanying the Pandit were crying loudly, but they had none to protect them. Later on, Sarat Babu supplied a bedstead, and the ladies, making the Pandit lie on it, tended him. The Steamer clerk and Babu Sarat Chandra Bhoomik, of the Deputy Superintendent's Audit office at Sealdah, rendered great help. Sarat Babu again approaching the Pandit said "We shall keep this steamer now mid-stream on the Padma and in the morning shall bring her ashore again. Before that the other ship will start with the Shahibs for Narayanganj." There were a number of Bengali passengers on board the steamer, amongst whom one was a Vakil of Jessore. They were greatly excited, but though excited they could do nothing. It appeared that the Shahib and Memshahibs who committed this outrage belonged to the jute Kuti of Nakail near Aral, for that was the address their luggage labels bore. In the morning the Sub-Agent Sarat Babu saw the Pandit and the two ladies into the train for Calcutta. The Pandit came to us and we have seen the marks of outrage on him with our own eyes, we have heard this account from his lips and we have procured a written account from him as well.

This is the incident. What is to be done now? The institution of a complaint will do no good, the Jessore Vakil Babu said so at the time of the occurrence, and every one can realise the truth of this statement of his. In case a complaint is lodged, there will be the testimony of the Shahibs and Memshahibs on one side and the statements of the Bengalis on the other. Durga Charan Sanyal's case as well as many others have made us feel whose words it is that an English Judge will put faith in. So by this means, no good is to be expected—rather the reverse. The Shahibs are certain to bring counter-charges, and probably will get the Pandit made out an anarchist or a dacoit and transported or sentenced to rigorous imprisonment. The institution of a complaint involves the risk of his incurring the wrath of the Europeans of his district and thereby of being harassed by the police and of being accused by them ultimately of complicity in a dacoity case. The Pandit has given us his name and address but we have not published them on account of this fear. We do not want to be responsible for the murder of a Brahmin in that fashion. We could not help acquainting the people of the country with this outrage, let them think on a blameless way of finding a remedy for incidents like this. There is also a Government in the land and we cannot think acts like this will do any good to it either. The doing of justice and the redress of oppression are the main reasons why a Government exists—else its existence or non-existence is a matter of indifference. If therefore the Government of Eastern Bengal wants to inquire into this matter it may. If again the Government holds oppression on a Bengali by an Englishman a matter not worth considering and paying attention to and the country acquiesces, it is well for the Brahmin to keep quiet, looking upon it as the result of his luck.

But then there is God and there is the Brahmanic energy. You Brahman community of India, if instead of busying yourselves about your own predominance, you had upheld the Kshatriya spirit in this country and created new Kshatriyas (then) this inhuman oppression on an inoffensive Brahman could not have been committed now. If there are no Kshatriyas, who will uphold the Brahmanic predominance, the Brahman's life and honour? The Kshatriya energy has long since vanished from the country, else a Bengali would not be reduced to this pass in the presence of other Bengalis—there would have been a redress then and there. As the Brahmanic energy remains, God exists, and so we pray to Him, that if we have acquired any power by Yoga, if we have acquired any merit by service to our country and by self-abnegation, that power and that merit may go up to the foot of Your Throne and bring back Your strength that the tears of the Brahman may not fall on the Mother's breast in vain, that justice be done, that you yourself may save the honest and repress the evil-doer.

SANJIVANI,
Jan. 13th, 1910.

9. The *Sanjivani* [Calcutta] of the 13th January quotes a paragraph from the *Dharma* in which it is alleged that recently an innocent Brahmin, a Pandit, was mercilessly belaboured by some Englishmen and Englishwomen on board a steamer at Goalundo, and says that it is impossible to review an incident like this in restrained language. Will not the notice of the Government of Eastern Bengal and Assam be directed to the matter?

NAYAK,
Jan. 14th, 1910.

10. Under the following heading the *Nayak* [Calcutta] of the 14th January quotes a paragraph from the *Dharma* in which it is alleged that recently an innocent Brahmin was severely belaboured by some Englishmen and Englishwomen on board a steamer at Goalundo:—

Terrible oppression on a Brahmin, kicking by *firingis* and *feringinis* (European ladies).

HINDUSTHAN,
Jan. 15th, 1910.

11. In connection with the incident mentioned in paragraph 8 foregoing the *Hindusthan* [Calcutta] of the 15th January contents itself with drawing the notice of Government to the case, and calling for the prompt punishment of the offenders not thinking it prudent to comment without further information on a case on which comment in restrained language is impossible.

SANJIVANI,
Jan. 13th, 1910.

12. The *Sanjivani* [Calcutta] of the 13th January notes that according to the Narainganj correspondent of the *Bengalee* newspaper a number of Musalman Maulvis are exciting the Muhammadan population of the Raipur thana by holding meetings in various places within the locality and telling the Musalmans that Hindus profess a different religion and are oppressive and that Musalmans should not, therefore, pay such debts as they owe to Hindu *Mahajans* or cultivate lands belonging to Hindus or serve under them. The Police Inspector of Narainganj has received a report to the above effect, but he has not yet moved in the matter. The authorities have not, it is hoped, forgotten the deplorable state of things which such incitement produced in Narayanganj on a former occasion.

HINDUSTHAN,
Jan. 15th, 1910.

13. The *Hindusthan* [Calcutta] of the 15th January warns the Government of Eastern Bengal and Assam to look out for trouble imminent in connection with the anti-Hindu propaganda which certain Maulvis are said to have begun in Raipur, Narayanganj and in Dacca. Government should suppress these Maulvis while there is time.

BHARAT MITRA,
Jan. 15th, 1910.

14. The *Bharat Mitra* [Calcutta] of the 15th January asks if it is true that the Police has taken no action on the complaint against certain Muhammadan Maulvis who are alleged to be inciting their co-religionists at Raipur, in Eastern Bengal, against the Hindus by calling the latter infidels and oppressive, and advising them not to pay off the debts they owe to the Hindus or cultivate the land owned by the latter.

DARUS SULTANAT,
Jan. 15th, 1910.

15. The *Darus Sultanat* [Calcutta] of the 14th January says that if the above allegation against the Maulvis is not an exaggeration, these persons are dangerous as well as ignorant

Ibid.

of the teachings of Islam. The essential teaching of Islam is to keep peace and not to create disturbance. There is a natural interdependence between the Hindus and the Muhammadans in India. If dangerous sermons as such are not stopped at once, they may produce a bad result.

16. The *Marwari* [Calcutta] of the 14th January also calls attention to the above and asks the Local Government to stop the mischief.

MARWARI,
Jan. 14th, 1909,

The *Bir Bharat* [Calcutta] of the 16th January also mentions this.

17. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th January calls the attention of the Government to a report published in the *Amrita Bazar Patrika* that the Mussalman Maulvis of several villages under the jurisdiction of thana Raipur in Narayanganj have been inciting their co-religionists against the Hindus. The Police Inspector of Narayanganj although informed of the matter has not, it is said, taken any action in the matter.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 13th, 1910.

18. Referring to the report published in a certain newspaper from a Narayanganj correspondent that certain Maulvis of Raipur thana are trying to excite hatred between Muhammadans and Hindus by calling upon their co-religionists to cut off all communication with the Hindus, the *Daily Hitavadi* [Calcutta] of the 14th January says that the Inspector of Police of Narayanganj has received information of the serious nature of the situation which may give rise to a breach of the peace, but has taken no steps to deter the Maulvis from their mischievous course. There is danger of the Jamalpore incidents being repeated there, says the writer.

DAILY HITAVADI,
Jan. 14th, 1910.

19. The *Basumati* [Calcutta] of the 15th January notices the report from Narayanganj that certain Maulvis in the Raipur thana are creating ill-feeling between Muhammadans and Hindus and draws the attention of the authorities to the matter.

BASUMATI,
Jan. 15th, 1910.

20. The *Nayak* [Calcutta] of the 13th January has the following:—

NAYAK,
Jan. 13th, 1910.

Gurkha oppression at Dacca. On the 11th January last, two girls belonging to a respectable zamindar family of Dacca were proceeding towards the Eden Girls' School in a hackney carriage, when seven Gurkhas picking up a quarrel with the coachman began to beat him with the butt-ends of their guns. They smashed the doors and windows of the carriage, whereupon the girls began to shriek with fear. A gentleman named Satish Chandra Ghosh then intervened and asked the Gurkhas to stop, but far from listening to him they gave him several blows. The girls, however, were able through the help of Satish Babu, to reach their school.

21. Referring to the report that a party of Gurkhas at Dacca recently assaulted a carriage containing some school girls belonging to a respectable family, the *Basumati* [Calcutta] of the 15th January observes:—

BASUMATI,
Jan. 15th, 1910.

Everything is possible in Eastern Bengal. It is disgraceful to the British Government that such assaults should take place in broad day-light on the public road. The authorities should enquire.

22. Referring to the assault by six Gurkha soldiers on a carriage driver in Dacca carrying two girls of a respectable family to school and on those who stepped forward to help him, the *Bir Bharat* [Calcutta] of the 16th January asks if the officers of Eastern Bengal will not adopt measures to put a stop to mischievous conduct like this.

BIR BHARAT
Jan. 16th, 1910.

23. A correspondent of the *Daily Hitavadi* [Calcutta] of the 16th January writes as follows:—

DAILY HITAVADI,
Jan. 16th, 1910.

Oppressions by Muhammadans in a village in the Hooghly district. In village Khantora under the Domjur police-station (in the Hooghly district) there is an image of the Hindu god, named Dharma Thakur, which has been in existence from a very old time. In 1908 a number of Musalmans tried to take unlawful possession of the yard in front of the shrine of the god and the poor Shebaita attached to it were, consequently, obliged to seek the protection of the Civil Court. The Musalmans, however, ignored injunction issued by the Court and mustering in

large numbers, built a prayer-ground on the yard with great haste with the result that all the religious ceremonies appertaining to the shrine were stopped. Recently Shebaita have got a decree in favour of the Hindu idol as regards the proprietorship of the yard from the District Judge of Hooghly. But this has inordinately increased the oppressions of the Musalmans. In August last they gave a severe shock to the feelings of the local Hindus and also tried to injure the health of the locality by leaving the skinned carcass of a cow on a public road near the shrine. For this offence two men were fined. Subsequently a disturbance during the *Bakrid* festival was averted only by the presence of Police officers on the spot. The Musalmans have now taken to openly belabouring and maltreating Hindus. Sometimes they even gather in numbers and threaten the Hindus in various ways. It is hoped that the District Magistrate will enquire into the matter and do the needful.

DAILY HITAVADI,
Jan. 16th, 1910.

24. The *Daily Hitavadi* [Calcutta] of the 16th writes as follows:—

Evil designs against a cow-house or *goshala*.

A respectable correspondent reports from Howrah that evil eyes have fallen on the *goshala* (cow-house) which has been established at Ramkrishnapur in the Howrah district. The quarter in which the *goshala* lies contains only two families of Musalmans, so that the safety of the establishment was so long supposed to be secure. But a Musalman trader is now trying to ruin it for his own interest with the help of *gundas*. It is a disgrace that some Hindus also who call themselves local leaders are helping this Musalman for the sake of money. If necessary we shall publish their names afterwards. For the last 16 or 17 years no cows had been slaughtered in Chhattu Mehter's Masjid situated near the *goshala*. But this year the above Musalman trader, emboldened by the shameful conduct of the Hindu apostates, ventured to slaughter cows in the very neighbourhood of the *goshala*. Are there no Hindus in Howrah? These Hindu apostates ought, by this time, to have been excommunicated from the Hindu Society.

DAILY HITAVADI,
Jan. 17th, 1910.

25. One Yogendra Kumar Chatterjee, of Chandernagore, writes in the *Daily Hitavadi* [Calcutta] of the 17th January:—

Throwing of stones on passing trains by insane persons.

I was travelling in the morning of Thursday the 13th January last, by the No. 56-Down Burdwan Local train to Calcutta. When our train left Seorapuli and was proceeding towards Serampore I noticed a man at a distance on the eastern side of the railway line about to throw a brick at it (the train). When the train reached near, an iron-bangle* was noticed on the man's wrist, and by the expression of his face too he appeared to be insane. By his appearance he seemed to be born in a respectable family. Perhaps, finding an opportunity he had escaped from home alone and happened to come to the side of the railway line, the sight of the train suddenly inspiring him with a rage. No one was found near him, but a boy of eight or ten years of age was seen at a distance noticing his actions. Fortunately, he did not throw the brick at the train, and it remained as it was in his hand. He began to utter words in a loud voice, perhaps calling the train names. If he had thrown the brick, it might have broken some of the glass panes in the windows of the carriages, possibly injuring the passengers. The guardians of such insane persons ought to take proper steps that the latter may not be able to come near the railway line, because in that case they may not only hurt the passengers, but may also catch the fancy of proceeding to wrestle with a passing train, inevitable death following as a consequence.

*Iron-bangles from the temple of goddess *Pagla-Kali*, are worn by insane persons as a cure for their remedy.

NAYAK,
Jan. 15th, 1910.

26. Referring to the burning of the Barisal Mail Steamer, the *Nayak* [Calcutta] of the 15th January writes as follows:—

The Khulna Mail Steamer on fire, and want of truthfulness in Anglo-Indian news-editors.

The incident took place on the 7th instant. On the following day there appeared a short telegram in the *Bengalee* to the effect that much life had been lost in the fire. But on the same day the *Englishman* wrote under the heading "Khulna Mail Steamer burnt—no lives lost," to the effect that from enquiries in the office of Messrs. Maclean and Company, the Managing Agents of River Steam Navigation Company, it learnt that no lives had been lost in the accident. The *Empire* also of that date wrote the same thing. All other Anglo-Indian newspapers were silent. On the next day the *Bengalee* published a detailed account

of the incident, in which it was said that nearly 50 persons had lost their lives in it. Besides this some of the passengers of the steamer who had escaped with their lives gave out that its crew, including the Serang, had made no effort to check the fire or save the lives of the passengers, but had simply jumped into the river in order to save their own lives as soon as the steamer had caught fire. The *Statesman*, however, of the same date, wrote that it was informed by Messrs. Maclean and Company that no lives had been lost. The *Daily Hitavadi* next day wrote to the same effect, but it also gave a summary of the account published in the *Bengalee*. All other Anglo-Indian newspapers preserved a dead silence over the matter. Such is the love of truth exhibited by Anglo-Indian editors. It is impossible that they did not get any information about the loss of life. Their silence over it is explained by the fact that the Steamer belonged to an English Company, whose reputation might be affected by a wide publicity of the catastrophe, and that the persons who lost their lives were only niggers. Would the Anglo-Indian editors have maintained the same silence, had the steamer belonged to a *Swadeshi* Company? Subsequently, on the 11th instant, the *Daily News* published a statement of Messrs. Maclean and Company on the incident, and in this it was said that the burning steamer had been conducted to the shore by the Serang, and that only one person had lost his life in trying to swim across the river. This is all the information that the Company has condescended to give to the public. Passengers and eye-witnesses say that nearly 50 lives were lost, whilst the Company says that not more than one life has been lost. Passengers say that the Serang and other members of the crew left the steamer without trying to save the lives of passengers; whilst the Company says that the Serang conducted the steamer to the shore, and thus enabled passengers safely to disembark. The truthfulness of the Company is thus of a piece with the truthfulness of the Anglo-Indian Press.

The story told by the ordinary passengers of the steamer is corroborated by the description given by its Mail Guard. The Mail Guard says that having swum across the river he went to a zemindari *cutchery*. When he came back to the riverside after a short time he saw the steamer burning with a great flame and that the atmosphere was filled with a stench such as is emitted by a burning corpse. He also said that of all the female passengers on board the steamer, only one woman, a Christian, escaped with her life. On the morning after the incident the khalasis of the burnt steamer were seen engaged in clearing away the ash and cinder, and among these were found human bones. What has the Steamer Company to say against this statement of the Mail Guard?

27. Referring to the petition of the Hindus of Colonel Ganj laid before the Joint Magistrate of Allahabad, praying for order to prevent a Musalman of the locality from sacrificing a cow on the *Baaria* day in his house, because it happened to be underneath a *nim* tree where the former used to worship their gods, and the Magistrate refusing the same on the ground that the sacrifice there had precedents in its favour, the *Tirhut Samachar* [Muzaffarpur] of the 13th January expresses its inability to understand how the Joint-Magistrate allowed the slaughter of cows at the place when it was sacred to the gods of the Hindus, and hopes that the justice-loving Lieutenant-Governor of the United Provinces, Sir Hewett, will, after an enquiry into the matter, soothe the aggrieved hearts of the Hindus, and pass orders to prevent a recurrence of a similar trouble there in future.

TIRHUT SAMACHAR,
Jan. 13th, 1910.

28. If the news of a number [of] newspapers including the *Talwar* (the Sword) having been received in Lahore by the last overland mail be correct, the authorities should adopt necessary measures, for it is not a good sign that papers which may increase the unrest already in existence in Lahore, should come from over the sea.

HINDI BANGAVASI,
Jan. 17th, 1910.

29. The *Sanjivani* [Calcutta] of the 13th January says, that the offence of one of the persons who now stand charged with sedition at Lahore is that he has published an Urdu translation of an article written by Mr. Bryan. As this article had been already published with impunity in many respectable journals such as *India*, its translator could naturally have

SANJIVANI,
Jan. 13th, 1910.

The arrest at Lahore of the publisher of a Urdu version of Mr. Bryan's article.

no fear of being taken to task for publishing a Urdu version of it. Under the circumstances the prosecution of the translator seems altogether irreconcilable to reason and contrary to all principles of justice. If such translators are to be arrested, no newspaper is safe. Government ought to have objected to Mr. Byran's article when it was published in English newspapers. And had these newspapers considered it seditious, they would never have published it. The authorities must, therefore, clearly see that there is "honest difference of opinion as regards the seditious nature of the articles. In this state of things the utmost that they could justly do would be to let off the translator with a warning. What do they mean by arresting the translator and desisting from proceeding against the publishers of the original? It now seems that like Mr. Stead, Mr. Bryan also will have to apply to Lord Morley for press censorship.

DAILY HITAVADI,
Jan. 12th, 1910.

30. Referring to the great activity of the Bombay Police in making arrests, etc., in connection with the Nasik Murder, the *Daily Hitavadi* [Calcutta] of the 12th January remarks that the Bombay Police seem to know how to reach the bottom of an affair, a thing quite unknown to the Bengal Police. It remains, however, to be seen how the matter stands in the Law Court.

(d)—Education.

DAILY HITAVADI,
Jan. 15th, 1910.

31. The *Daily Hitavadi* [Calcutta] of the 15th January wonders that the enlightened rulers of India should not have yet taken steps to introduce free and compulsory primary education in British India when the Native States, such as Baroda, Mysore and Travancore, have already done the same.

BIHAR BANDHU,
Jan. 15th, 1910.

32. After enumerating the benefits of the English rule, chief of which is the spread of education, a correspondent of the *Bihar Bandhu* [Bankipore] of the 15th January draws the attention of the local Education officers to the absence of any school in many of the villages in Bihar subdivision of the Patna district, and suggests the opening of some schools in the central villages.

HITAVADI,
Jan. 10th, 1910.

33. The *Hitavadi* [Calcutta] of the 10th January in criticising the new list of Examiners for the Calcutta University, writes that Rai Saheb Haran Chandra Rakshit, who has been appointed Examiner in Bengali for the Matriculation, does not know enough of the language to enable him to correct even spelling mistakes on the part of the examinees. It is moreover strange for what merit Babu Hara Nath Basu finds a place in a company which includes names like those of Sarat Chandra Sastri, Narayan Chandra Bhattacharyya and Khetra Mohan Gupta.

BURDWAN SANJIVANI,
Jan. 11th, 1910.

34. Referring to the re-appointment for the third time of Dr. Ashutosh Mukerjee as Vice-Chancellor of the Calcutta University, the *Burdwan Sanjivani* [Burdwan] of the 11th January asks whether there are no other men in the country qualified for the position.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 13th, 1910.

35. Referring to the dismissal of Babu Dharanidhar Datta, B.A., from the Head-mastership of the Victoria Academy at Sherpore, for re-admitting into the school, under a certificate with the seal of the University, several boys who were rusticated by the local Inspector of Schools, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 13th January expresses its surprise at the conduct of the authorities, as the late Head-master did only do what he was required to do under orders from the Vice-Chancellor of the University.

SHIKSHA,
Jan. 13th, 1910.

36. The *Shiksha* [Arrah] of the 13th January does not understand why the book "Ram Kahini" has been prescribed as a text-book for the Matriculation by the Allahabad University in spite of general protest against it on account of its abounding in all sorts of mistakes.

(c).—Local Self-Government and Municipal Administration.

37. The *Tirhut Samachar* [Muzaffarpur] of the 12th January says that the imposition of a Municipal tax of one anna per head on visitors to Benares, as noticed by the *Bihar Banhu*, will create a great dissatisfaction in the hearts of the Indians if the news turns out to be true, and hopes that the subject-loving Sir John Hewett will never permit such an impost, for thousands of penniless ascetics seek shelter there.

TIRHUT SAMACHAR,
Jan. 12th, 1910.

38. Referring to the dispute between the Calcutta Municipality and the Calcutta Muhammadan Union regarding the closing of the Maniktola Burial Ground and the assignment of a new burial ground for Calcutta Muhammadans at a distance of three or four miles from the city, the *Daily Hitavadi* [Calcutta] of the 12th January says, that according to the union the Muhammadan population of the city find it extremely inconvenient on their part to carry dead bodies to such a distant place where, moreover, there are no good roads and no carriages to carry people. It is not to be believed that the Maniktola Burial Ground has been closed for the sake of public health, because it is still used for the purpose of burial by certain Muhammadan families. The Union has put a number of questions accusing the Calcutta Muhammadan Burial Committee of not ever consulting the leaders of the Muhammadan community and of other irregularities. It is, however, alleged that the Union had arranged to purchase for Rs. 50,000 a site for a new burial ground by the side of the Maniktola one, but that the then Chairman of the Calcutta Corporation, in consultation with the Burial Committee, informed the Union that the site was worth Rs. 70,000 instead of Rs. 50,000, so that he was not prepared to move any further in the matter. It is hoped that the present Chairman of the Corporation will try his best to remove any grievance which the Musalman community may have in the matter.

DAILY HITAVADI,
Jan. 12th, 1910.

39. Referring to the Muhammadan burial Ground Question, the *Mihir-o-Sudhakar* [Calcutta] of the 14th January says that the new burial ground at Bagmari is not a suitable site. The land being very low-levelled, water oozes out even at a depth of two or three cubits. The Muhammadans of Calcutta, specially those residing at Mirzapore, Sealdah, Mechua Bazar and Shambazar, find it very difficult to carry their dead to such a distant place.

MIHIR-O-SUDHAKAR,
Jan. 14th, 1910.

The new Muhammadan Burial Ground at Bagmari.

The journal hopes that the present kindhearted Chairman of the Corporation of Calcutta will consider the question of the last resting place of the Muhammadans in the same favourable light in which he considered the question of Moslem education when he was the Director of Public Instruction. It also considers it a very favourable omen that the Government of Bengal is now in the hands of such a liberalminded man as Sir Edward Baker. His Honour is sure to redress the wants and grievances of the Moslems in the present matter.

(h)—General.

40. Referring to the rejection of the demand made by the Uriyas residing in the Madras Presidency for separate representation, the *Basumati* [Calcutta] of the 16th January says that the disappointment thus being caused to various Indian communities is very keenly felt. This is one of the deplorable results of the policy of divisions introduced into the elections.

BASUMATI,
Jan. 16th, 1910.

41. The other day, writes the *Sanjivani* [Calcutta] of the 13th January, Sir George Clarke said that the Musalmans had been given separate representation because in everything they formed a separate people from other Indians and that a special Musalman representation was considered to be a settled fact by the Government. If separate representation is considered necessary for the Musalmans, on the ground that they are a separate people from the rest of the Indians, why do they enjoy the additional privilege of

SANJIVANI,
Jan. 13th, 1910.

Sir G. Clarke on Musalman representation.

other voting on the same platform with other Indians? The special representation can, under the circumstances, be justified only on the supposition that the status of the Musalman community is much higher than that of any other community in India. Is this not an insult direct to all the other communities? Besides this, does Sir George Clarke mean to say that by the announcement of an unjust measure as a settled fact Government can reconcile people to it and make them think it less harmful? Such an announcement can only serve to embitter their feelings towards the Government.

KHULNAVASI,
Jan. 8th, 1910.

42. Referring to Sir Edward Baker's speech at the opening of the Legislative Council under the new Regulations, the *Khulnavasi* [Khulna] of the 8th January writes:—

Sir Edward Baker's speech at the opening of the new Legislative Council.

The speech delivered by Sir Edward Baker is very hopeful. The people do not feel any anxiety when the reins of Government are in the hands of a liberal-minded and wise ruler who is fearless and possessed of foresight. True statesmanship and wisdom are displayed by a ruler when he rules the country with the co-operation of the people themselves and thereby generates a spirit of confidence in their minds. But how many rulers follow this principle? It is our good fortune to have Sir Edward Baker, who is possessed of true wisdom and statesmanship, as our ruler at this time of political agitation. It is to be hoped that the small piece of cloud that has appeared in the political horizon will soon disperse as a consequence of the wise policy of this model ruler.

SANJIVANI,
Jan. 13th, 1910.

43. The *Sanjivani* [Calcutta] of the 13th January says that the candidness with which Sir Edward Baker admitted, in his last Council speech, the mistake committed by the Government in framing the Council Regulations cannot but elicit praise and win him the gratitude of the people. But it is impossible to agree with the rest of His Honour's speech. In one place he has said: "The gravamen of the charge is that the new Regulations have shifted the predominance of political power from Calcutta to the Mufassal ... Now, to a certain extent this result was foreseen and intended ... In my judgment it was only right and equitable that in framing the new Regulations, steps should be taken to ensure that mufassal seats should be filled by mufassal representatives." This sounds Curzonian. It may be remembered that Lord Curzon advanced almost a similar argument in favour of the partition of Bengal. In a despatch, His Lordship openly said that the partition would reduce the influence of Calcutta leaders. God be thanked that this unhallowed wish has not been fulfilled. Lord Curzon wished to create separate political interests in Eastern Bengal and Western Bengal. Happily the consequence of the partition has been to draw the two parts of Bengal closer together in the field of politics. Eastern Bengal has never refused to take political advice and assistance from Calcutta. It needs never to be feared that any step that the Government may take will be able to deprive Bengal of its political lead. It is, however, to be regretted that a broad-minded Lieutenant-Governor like Sir Edward Baker has given his support to such a narrow policy. Why should mufassal seats be filled by mufassal candidates? What justification can there be for making such a distinction between Calcutta and mufassal? If a Howrah man can represent Burdwan, Bankura or Birhum, why should he not do the same if he just crosses the Hooghly and settles in Calcutta? Why should Government interfere in the matter of the choice of mufassal people? What is the use of introducing the system of representation, if electors are not given freedom of choice. Government may as well nominate a member from each place and call him the representation of that place. His Honour has himself admitted that the old system of election worked well. What then was the necessity for changing it? As regards the question of effective non-official majority, there is, under the present conditions, hardly any possibility of the Government being ever defeated, however unpopular the measure in dispute may be. If this is true, why shower on the Reform Scheme the choicest phrases to be found in a dictionary? The manner in which the spirit of Lord Morley's despatch has been departed from in the matter of non-official representation

has really reduced the non-official majority to nothing better than a sham or make-believe.

44. The *Basumati* [Calcutta] of the 15th January refers to the speeches delivered by the Governors and Lieutenant-Governors in the reformed Legislative Councils, explaining the duties of the non-official members, and remarks as follows:—

Where the administration rests in the hands of a particular community, or where the rulers consider themselves as belonging to a community different from the people at large, differences of opinion between the representatives of both parties on particular occasions are inevitable. The difference in their respective interests is at the root of this difference. The official members will surely look at things from a standpoint different from that in which the non-official members will look at them. In such cases where a difference of opinion is bound to occur, a little amount of friction and heat will probably arise. As an illustration, we will take the Police Bill that is pending before the Bengal Council. In the discussion over this Bill differences of opinion between official and non-official members may occur. The reason is that the official members never had the opportunity of seeing the true aspect of the police. Whenever they come in contact with the police, they find them docile, obedient and lamb-like. The same may be said with respect to the Rajas and the Maharajas. They are unable, therefore, to appreciate what kind of *chiz* (stuff) the police really are. The people view the police in a far different light. The real representatives of the people have seen how the police behave, and they also know how the police are regarded by the people at large. With the best of motives in the world therefore they will recommend the curtailment of the powers of the police. On the other hand, many officials believe that if the predominance of the police and their power of terrifying the people be increased, their "presting" will also increase. These officials must therefore naturally prefer to see the police more powerful. But they are ignorant of the extent of the oppression the police commit upon the people and of the resentment caused thereby. They imagine that the ignorance of the people make them fear the police so much. Many, again, have the idea that the terrible aspect of the police serves one useful purpose, in that it keeps the bad characters in check, and they are therefore averse to the curtailment of the powers of the police. Under the circumstances unanimity among all the members of Council is impossible. Although there may be difference, yet impatience or friction should be avoided. But unfortunately the party in power are more apt to disagree and to lose temper. The non-official members will have no power whatever and, consequently they will be able to put up with much difference of opinion. The question now is whether the official members, the Rajas and the Maharajas will be able to display equanimity of temper as members of Council.

45. In his speech in the new Allahabad Legislative Council, writes the *Sanjivani* [Calcutta] of the 13th January, Sir John Hewett has said that Government never proceeds to do anything through mere obstinacy and according to its own desire. But is this always true? Was it not Lord Curzon's obstinacy that led to the partition of Bengal? Sir John Hewett has also said that the Council is not divided into two parties. But the manner in which members have been nominated from the class of wealthy landholders to the exclusion of the educated middle class can be explained only on the supposition that the Government is bent on creating parties in the Council.

46. Noticing the inaugural addresses of the Lieutenant-Governors of the various Provinces at the first sitting of the Reform Council, all of which it considers remarkable, the *Bharat Mitra* [Calcutta] of the 15th January says that the trumpet of peace and good-will that was blown was really pleasant, but how far it will take a practical shape has yet to be seen, for there is every likelihood of a difference of opinion, unless all the members ditto the Government proposals.

BASUMATI,
Jan. 15th, 1910.

SANJIVANI,
Jan. 13th, 1910.

BHARAT MITRA
Jan. 15th, 1910.

BHARAT MITRA,
Jan. 15th, 1910.

47. Seeing that the number of Musalmans returned to the Imperial Council is in excess of their due proportion in the population of the country, the *Bharat Mitra* [Calcutta] of the 15th January says that this special favour to them has made the Anglo-Indians also suspicious, but the cause of this special favour is to be found not in India, but in the strength acquired by Turkey, and the attempt to that end by Russia and Afghanistan. The Musalmans, in spite of their being backward in education and small in number, have a political importance and does not always rely on justice alone for support.

SANJIVANI,
Jan. 13th, 1910.

48. Referring to the fact that eleven out of twenty-five members elected or nominated for the Supreme Legislative Council are Musalmans, the *Sanjivani* [Calcutta] of the 13th January says, that while the Musalman population of India forms only a fifth part of its entire population, the number of Musalman representatives in the Council will be almost half of the total number of representatives. It is not through envy, but through fear that such unjust partiality towards one community should be productive of serious consequences, that this order of things is objected to.

BANGAVASI,
Jan. 16th, 1910.

49. The *Bangavasi* [Calcutta] of the 16th January publishes in detail the procedures that will be followed in the discussion of the Bengal Budget and the India Budget in the new Legislative Councils.

DAILY HITAVADI,
Jan. 15th, 1910.

50. Referring to the recent extension of the Seditious Meetings Act and the Crimes Act to the whole of India, the *Daily Hitavadi* [Calcutta] of the 15th January writes:—

His Excellency the Viceroy certainly had his reasons for extending the two Acts to the whole of India. What those reasons are we are not anxious to enquire just now.

But the subject people enjoy the right to criticise the doings of the rulers just as the latter have the right to do what they think best for the preservation of law and order. This right we shall continue to possess under British rule, however, rigorous the administration may be. It is because we entertain this belief that we still make bold to speak out our mind fearlessly. It is a stern fact that this vast Indian Empire belongs to the English, who unquestionably possess the right to make whatever provisions they please for its preservation. As it must be the object and the interest of the rulers to give a good government to the Indian people, it may be inferred that they do not intend to deprive the people of their right to speak on all subjects.

How is it then that such a thing has happened? How is it that the Gagging Act has been extended to all India, except Burma and the North-Western Frontier Province? Though it will not absolutely prevent us from speaking out, it will nevertheless stop all political meetings that used to be held everywhere. The Government of India has supplied all provincial Governments with the two terrible weapons which so long were kept in their own armoury; yet, considering that we are innocent men and that all the Governors are men who are neither foolish nor vainglorious, we are not at all anxious or afraid of the consequences.

But we must say one thing before we conclude. We are prepared to endure all that the rulers, from the Viceroy down to the European Subdivisional Officer, may do or say. But what the *Englishman* newspaper says in connection with these matters, is intolerable. Says the *Englishman*:—

“To-day after a quarter of a century of steady, secret activity, in which they had the assistance, hired or unwitting, of some persons not of their own races or religion, they have brought the Indian Empire to a state of unhealthy restlessness that is without parallel since the days of the beginning of Mogul decadence. This state of dangerous socio-political erethism does as little credit to the common sense and good feeling of the educated sections of the Indian peoples, where it has its origin and whence comes its continuance, as it does to the statesmanship of the British rulers of the Empire. It has no excuse in any acts of wilful injustice, of exploitation or of retrogression for which the Government can possibly be held responsible.”

We cannot endorse the views as here expressed. This unrest and sedition dates from the partition of Bengal, followed by the *swadeshi*-boycott propaganda and the quarrel between Hindus and Musalmans. The masses have no connection with it, and the unrest has not yet spread to them. But if the people's mouths be gagged by law we are not quite sure whether this unrest and feeling of anti-party will, or will not permeate the lowest depths of society. However, as the rulers seem to be much upset by the prevailing disquiet, everybody ought to exert his utmost for the re-establishment of peace. We will here repeat the suggestion which we have already offered in a previous issue :—

"Let His Honour the Lieutenant-Governor hold a Conference of European and native editors of newspapers, of the prominent leaders of the country, headed by Babu Surendra Nath Banerjee and of the rich zemindars. Let him freely speak his mind to them, and let each of them disclose his feelings. After due deliberation let each be entrusted with some specified work for the due performance of which he will be held responsible to His Honour."

We do not know whether our suggestion has met His Honour's eyes. We implore His Honour to think over it, as we think that some such arrangement will be of signal service to the parties concerned. Newspaper editors and political leaders are, for obvious reasons, more in touch with the people than the elected members of Council. We are aware no doubt that English translations of our views as published in the newspapers, are presented to the rulers. But if the editors are granted occasional interviews with the rulers, many knotty points may easily be cleared up, and so much bitterness of feelings may be averted. Considering the times, such association between the rulers and the ruled as we have suggested is essential, without which the present tension will not diminish.

51. Commenting on the Seditious Meetings Act recently extended by Government throughout India, the *Daily Hitavadi*

DAILY HITAVADI,
Jan. 15th, 1910.

Comments on the Seditious Meetings Act.

[Calcutta] of the 15th January writes :—

If the police duly enforce this Act, all friendly dinners, performance of the *sradh* with all the usual pomp and ceremony, marriage ceremonies, *pujas* and religious festivals—not only these, but even religious bathings and visits to the goddess Kali—also will be stopped. Not to speak of *swadeshi* boycott meetings, but religious meetings, literary meetings, gatherings, gatherings on full moon days, the Majlis of the "Sangit Mitralaya," the prayers and festivities of the Brahmo Samaj, will all be subject to interference by the police. Not only this, but in the committee meetings of the Indian Association, the Land-holder's Association, the European Chamber of Commerce, the Native Chamber of Commerce and other associations, the police will be entitled to be present. Of course, the Provincial ruler, if he so wishes, will have the power to exempt all such meetings, associations, festivals, etc., from the evil eye of the police, and no doubt he will do so. But, then, the matter will depend upon the tender mercies of such rulers, and the people must sue for the mercy of the ruler even in their social festivities and their *puya* ceremonies. If more than twenty people come together in a house there will be danger.

May we now enquire why this stroke of the bolt from the blue? In this country, especially in Calcutta, meetings have almost stopped. Though this Act was passed when meetings were being held, when communities in Bengal were being convulsed by tremendous agitation, yet it was not put in force in Bengal. After so long a time, when Bengal has almost quieted down, when by the shivering cold of the month of *Magh* people are almost congealed, why is there such a strong law? It is the master whose word is law; and as for us, we only cry in the wilderness, and our work is done when we have said what we have to say.

52. Referring to the extension of Act XIV of 1908 or the Law of the Special Tribunal to the Presidency of Bombay,

HINDI BANGAVASI,
Jan. 17th, 1910.

No use of any comment.

the *Hindi Bangavasi* [Calcutta] of the 17th January

does not see the use of any comment, for Government does what it likes to do.

DAILY HITAVADI,
Jan. 10th, 1910.

53. The *Daily Hitavadi* [Calcutta] of the 16th January writes as follows under the heading "An interpretation of the

"An interpretation of the gagging":—

Many people are asking, how will the police be able to interfere in our social and religious festivities and celebrations after the promulgation of the Gagging Act in this country? Unless this question is answered, a constant fear of an unknown danger will work in people's minds.

The Gagging Act gives a very broad definition of the public meetings. In whatever meeting more than twenty people will gather and discuss politics, that will be considered a public meeting. On occasions of marriage and other festivities hundreds of people often gather together and if there are educated men among them, politics forms almost invariably a topic of their conversation. If in any such gathering there happens to be a police-spy and he sees them carrying on a lively talk on politics, he can at once report the matter to his superior officer and have the whole party arrested. Such an unfortunate occurrence may take place in a *sradh* ceremony, in a religious meeting, or in a literary meeting. The law empowers the police to do whatever they like. Now, what should we do? There are two paths open to us—to give up discussing politics altogether, or not to allow more than twenty men to gather at one time on any occasion of social or religious festivity.

Perfect safety, of course, lies in a total renunciation of politics; but the studies and interpretations of *Gita* and *Chandi* also have come within the pale of politics. Songs relating to goddess *Kali* must never be sung, for mother *Kali* is considered to be the goddess of sedition, songs descriptive of the mother's wars being considered rank sedition. It must, therefore, be concluded that our safety lies in our indulging in a cultivation of the softer poetry of amorous love such as we find scattered in the pages of sanskrit literature. Such songs as can be interpreted from the side of politics must be carefully avoided. It will not do to be *sanyasis* (ascetics) and put on ochre-coloured cloths, for that is extremely risky. A Bengali wearing ochre-coloured cloth is considered more terrible than a thousand bombs. A *Saiva* or *Tantric Sanyasi* must get arrested at once. If you become a religious reformer, an Arya Samajist for instance, you are not safe. If you are a Brahmin you are lost, especially if you are a Bengali or a Mahratti. However much you may paint yourself with religious symbols or grow sacred tufts of hair on the crown of your head you must live under police surveillance. If you renounce the caste-system and become a Brahmo, you are not safe. Babu Krishna Kumar Mitra, Babu Sachindra Prasad Basu and others are instances of this. What is to be done then? Politics must be thrown off like a burning coal. If you have courage, be a convert to Islamism. As a Musalman you will not only be safe, but will have honour at the same time. If you must remain a Hindu, be a *Varishnav* cultivating the cult of sweet love. If you do not wish to tread the path of religion, indulge in light talk and light singing, drink deep and be as licentious as you can, and then you will be safe. The police has given the certificate of loyalty to all such Babus.

The second course open to you is to evade the law by not allowing more than 20 men to assemble at one time in your house on any festive occasion. Divide your guests into batches so that no batch together with the male members of your own family is more than twenty strong, and appoint different hours for their attendance. You need not mind the women if they keep to the zenana. When in a ceremony like a marriage the two opposite parties will meet one will sing,—

"Come, come, my darling sweet,
On half the skirt of my cloth take your seat"

and the other will sing,—

"I have come, I have come, I have come,
O love.—"

It is after deep thought and great cogitation that we have been able to discover these two courses. Whoever will adopt these will be saved both here and hereafter.

Well then, what is the cause of so much anxiety? The sacrificial post has been planted, the ground has been raised underneath and the sacrificial sword has been raised, but the stroke has not yet fallen. Our Lieutenant-Governor Sir Edward Baker alone has the right to let the stroke fall. It is, however, helpful to one's own peace to think out the future.

54. In noticing that the Lieutenant-Governor of the United Provinces has allowed only eight municipalities to elect non-official Chairmen, and is considering the question of passing a similar order for 5 or 6 other municipalities, the *Hitvarta* [Calcutta] of the 13th January observes:—

Sir John Hewett on the municipalities in the United Provinces.

Consideration is sure to be paid to the concerns of the Hindus and Muslims before deciding upon any line. It appears that Government has decided to water the tree of disunion among the Hindus and Muhammadans, in view of the so-called differences of opinion among them. But we had not expected the adoption of such a policy by Sir John Hewett.

HITVARTA,
Jan. 13th, 1910.

55. The Kushtia correspondent of the *Daily Hitavadi* [Calcutta] of the 16th January says that under orders from the Government, Sengram, Bhatsala and thirty other villages have been transferred from the jurisdiction of the Kumarkhali and Khoksa police-stations within the Kushtia subdivision of the Nadia district, to that of the Pangsa police-station within the Goalundo subdivision. This change has taken the inhabitants of the villages concerned quite aback, for they knew nothing of it beforehand. The villages are situated at a very inconvenient distance from Pangsa. Will not the Lieutenant-Governor of Bengal try to bring back these villages within his jurisdiction, now that it has been sufficiently reduced by the partition of Bengal?

A rumour of villages transferred to the jurisdiction of the Government of Eastern Bengal and Assam.

DAILY HITAVADI,
Jan. 16th, 1910.

56. The *Sanjivani* [Calcutta] of the 13th January takes strong exception to the omission on the part of the authorities to place Drs. P. C. Ray and J. C. Bose on the Board of Scientific Advice. Without these two gentlemen, the Board will never, it is affirmed, command the confidence of the people of the country. Besides this, the omission complained of is said to be an open contamination of the principle of co-operation between the rulers and the ruled that the Government never loses an opportunity to reiterate and impress on the minds of the people.

The Board of Scientific Advice and Drs. P. C. Ray and J. C. Bose.

SANJIVANI,
Jan. 13th, 1910.

57. The *Basumati* [Calcutta] of the 15th January thanks His Honour Sir Louis Dane for proposing to found a library of commercial and industrial books at Lahore, and hopes that Sir Edward Baker will inaugurate a similar library at Calcutta.

The proposal for a library of commercial and industrial books at Lahore.

BASUMATI,
Jan. 15th 1910.

58. The *Bir Bharat* [Calcutta] of the 16th January is grateful to Sir Louis Dane for his having undertaken the project of opening a commercial library at Lahore.

Sir Louis Dane and the commercial library at Lahore.

BIR BHARAT,
Jan. 16th, 1910.

59. Referring to the frequent prosecutions by the Stamp Department for alleged evasions of the Stamp Act, the *Daily Hitavadi* [Calcutta] of the 17th January writes:—

The Marwari community and the prosecutions under the Stamp Act.

DAILY HITAVADI,
Jan. 17th, 1910.

Adhesive stamps often fall off from documents with the lapse of time and leave no marks of their use on the same. As people finding out unstamped documents are rewarded by the Stamp Department there are many who make a decent income by producing documents after themselves taking off the stamps from them.

The Marwari merchants of Calcutta had, therefore, a strong case when it petitioned the Lieutenant-Governor to limit the time after the expiry of which no one is to be prosecuted for old unstamped documents; but it is to be regretted that no reply has yet been given to the just prayer of the Marwaris. It may be asked when the grievance is going to be redressed.

60. The *Dainik Chandrika* [Calcutta] of the 14th January says that in the suits for damages which have been brought against certain public servants in connection with the Midnapore bomb case, Government will be perfectly justified in defraying the cost of the defence with public money under Lord

The cost of the defence in the Midnapore damage suits.

DAINIK CHANDRIKA,
Jan. 14th, 1910.

Dalhousie's Regulation of 1848. Such newspapers as will object to this will do so without any reason.

NAYAK,
Jan. 15th, 1910.

61. Referring to a circular recently issued to all Sub-Inspectors of thanas in the district of Noakhali to ascertain the number and other particulars about cocoa-nut trees in every house in their jurisdiction, the *Nayak* [Calcutta] of the 15th January asks if the reason for such action is to impose a tax on cocoa-nut trees.

**CHINSURA
VARTAVANA,**
Jan. 16th, 1910.

62. The *Chinsura Vartavaha* [Chinsura] of the 16th January says that Mr. B. De, Magistrate, would be the fittest person to become the head of the department that will take the place of the Board of Revenue in Bengal. Mr. De is an old and experienced Civilian and has a wide experience of revenue matters. Considering his ability and seniority he ought long ago to have been a Divisional Commissioner. It is hoped that Sir Edward Baker will not overlook the claims of such a man.

III.—LEGISLATION.

BHARAT MITRA,
Jan. 16th, 1910.

63. Referring to the Factory Bill which is likely to be introduced into the reformed Imperial Council, the *Bharat Mitra* [Calcutta] of the 15th January writes:—

The Bill is a monument of the extraordinary kindness of the English mill-owners for the Indian operatives whose wealth they have taken and who are therefore dying of starvation on account of scarcity and famine, but they must not work extra hours in their own mills, for if their health is impaired by overwork, it will cause sore pain to the tender hearts of the English mill-owners. The opinions expressed by the Honourable Members and the decision of the new Council will be valuable points for consideration.

IV.—NATIVE STATES.

BASUMATI,
Jan. 15th, 1910.

64. Referring to the order issued by the Durbar of Jaipur State proscribing certain newspapers, among which the *Basumati* is one, the *Basumati* [Calcutta] of the 15th January observes:—

The supremely wise Maharaja has thought fit to proscribe the newspapers. In the late Minister Sansar Chandra the State has lost its adored head and its brains. What now remains is like the huge body of the elephant minus its head. This extreme caution displayed by the Maharaja is praiseworthy no doubt. O God! when wilt Thou bless these puppets of the Native States with life and sense worthy of human beings!

DAILY HITAVADI,
Jan. 17th, 1910.

65. Referring to a statement in a Karachi newspaper that an important Native State in the north of India has now become the principal shelter for the revolutionists and that the said State has collected arms and ammunition twenty times in excess of what it has reported to Government, the *Daily Hitavadi* [Calcutta] of the 17th January writes:—

The *Karachi* has published the report in such clear terms, that one who reads it is apt to think that a widespread conspiracy is on foot in India to effect the extinction of British rule in the country, and that the Native Princes, while showing lip-loyalty and friendship to the English, are secretly gathering arms to help the revolution that will break out in the country in future. We have been eager to know whether the report is true or not. It is to be hoped that the Government of India as well as the Native Princes will come forward with their statements setting doubts at rest. As it is the report cannot be accepted as true, unless it is confirmed by the authorities.

66. From his opening address to the court in the Patiala sedition case, Mr. Grey the State Counsel appears to the *Bharat Mitra* [Calcutta] of the 15th January to be a cousin (mother's sister's son) of Mr. Norton of the Alipur bomb case, for he is alleged to have said that politics was not discussed at a certain meeting because of the presence of the police. Strange that a man of Mr. Grey's education, which enabled him to read other men's thoughts, should not have been given better employment than that of Counsel by the Patiala Darbar.

BHARAT MITRA,
Jan. 15th, 1910.

67. The *Marwari* [Calcutta] of the 15th January is unable to understand why Mr. Grey was aggrieved to find that the accused in the Patiala sedition case were being helped with money by their co-religionists and defended by pleaders when the undefended accused in England are not only helped in this way, but given Counsel for their defence at Government cost.

BHARAT MITRA,
Jan. 15th, 1910.

68. According to the *Hindi Bangavasi* [Calcutta] of the 17th January, the proposal of Lord Minto to substitute national anthems of their own by the Native States, in place of the English anthem, has added to the good name of Lord Minto.

HINDI BANGAVASI,
Jan. 17th, 1910.

VI.—MISCELLANEOUS.

69. The *Dharma* [Calcutta] of the 10th January writes:—

DHARMA,
Jan. 10th, 1910.

India's sleep. Long were we asleep—who suddenly roused us? Some say that it was God; others say that it is thus that things come about in the march of time. We awoke, and casting off our inertia akin to *tamas** and our little-mindedness, we vowed firmly to remove the Mother's humiliations, the sorrows of the people of the country (and) India's everlasting shame, thinking naught if life was preserved or was lost in the attempt, (but that) we would make the path of the future sons of India to greatness and to the happiness of liberty easy of acquisition and free from impediments (literally thorns). The tide flowed on for some time (literally days), the ten quarters up to the four confines of India quaked to the cries of *Bande Mataram*, the strong force of *swadeshi* went rushing on towards progress in irresistible career, we based a national education on self-abnegation and practical patriotism, the system of arbitration began to develop (literally increase), the boys casting aside petty self-interest and despicable vices began to dedicate their hearts, souls and bodies to the work of the Mother; the world saw that India had awoke, that the process of the creation of a new race had begun, and the world was to see some new manifestation this time. Four years have passed away, the fifth year is going on (now) (and) has that unique excitement(?) come to be enfeebled even in this short space of time, has that awakening, which was beyond all expectations, gone to sleep again in a state of inactivity which is characteristic of the quality of *tamas* and in a petty mean-mindedness? Where are those cries of *Bande Mataram*, where that spirit of daring, where that self-abnegation, where that love of the Mother? All, leaders as well as people (who follow), high as well as low, are anxious with the thought as to how they themselves may live in safety. The Mother's humiliation, the sorrows of the people of the country, the eternal disgrace of India, remained as they had been. The *bideshi* (things foreign), assuming the garb of *swadeshi*, is again spreading all over (literally covering) our country; national education has come to be so much degraded that the Government schools, which we used to call slave-houses, deserve to be called temples of liberty in comparison with the houses of national education, (and) we have abandoned the system of arbitration for fear of a policy of repression. And yet we still loudly sing Dwijendra Lal Roy's "My country," saying "Men are we—not sheep." Men we are in form no doubt; but judging from our acts, we feel compelled to call ourselves more timid and inoffensive than sheep.

And yet that spirit, that daring, that self-abnegation, were not false, not external pretences, nor dreams of a day or two. Where then have they vanished? If not false, why do they not surmount dangers and penetrate the

veil of inactivity and burn into a flame? Daring and spirit still are enkindled in the hearts of the youths; but diverted into wrong paths, they are doing harm to the country. That spirit, if regulated by rules and self-conquest, and guided along proper channels under proper leadership can do endless good to the country. Self-abnegation is coming to be narrowed down for want of a field. The sinful tendencies of the past few centuries and the pusillanimous inactivity which is characteristic of the quality of ignorance (*tamas*) are being consumed in the huge flame of the national sacrifice, and it is the ashes of these (things burnt) that are trying to overpower the flame into a heap of ashes and extinguish it. This is a time of trial. If the flame being enkindled now can swallow up the mass of ashes and again light up the ten quarters and heat them, then will the nation survive, the country be purged and made happy, and God, taking up the name of Mother India from the book of the dead will enter her name into the list of the free and great nations of the world. Therefore O youths of India, awake again, remove India's sleep for all time (once for all). We forbid you to act in an unrestrained manner. Acquire the knowledge which will do good to India, and follow that path. Work accompanied by knowledge, work full of a spirit of devotion to God, work without desire, these constitute India's sole resources. Good order, the repression of all unrestrained wilfulness, and progress along definite blameless paths spiritedly but cautiously, these are the paths for the achievement of good. And let those, the infirmity of whose age has not succeeded in overcoming the weakness of the past, betake themselves to working for the Mother, casting aside fear and terror, guiding and assisting the young men. They who will go to sleep now or counsel inactivity will be responsible to future generations for the ruin of their native land.

BASUDEB,
Jan. 12th, 1910.

70. The *Basudev* [Calcutta] of the 12th January heartily endorses the resolution passed by the Vaidic Sastis and the Pauranikas at a meeting held at Nasik to condemn the murder of Mr. Jackson.

BHARAT MITRA,
Jan. 15th, 1910.

71. The *Bharat Mitra* [Calcutta] of the 15th January is quite unnerved, apprehensive and anxious to see a craving for human life in the Indians. It may be that it is confined to a few rash youths only, but nevertheless we can no longer take pride in being always averse to kill an animal.

The sin of homicide has been found to exist in all countries. Even in India some Indians of education have committed this crime, but such acts of homicide have always been committed at a time of very great excitement. The assassination of Mr. Jackson, however, considered by Anglo-Indians as political, would lead one to think that a thirst for it has taken possession of the people.

The present is a time of very great excitement in India. The educated Indians go to foreign lands and after studying the history of free countries realize what a free life is, comparing it with their own condition; then they see no chance of attaining the same for themselves, although they find themselves in no way inferior to the people of such countries in education, intelligence and other virtues. For their inability to attain to that life they see no fault of theirs. The whole blame lies in their eyes with the English who are determined to retain their supremacy.

Such being the mental attitude of the people they do not stop to think if they are quite fit to get independence. Of course thoughtful men among them are trying to make up what deficiency there is in them for the fulfilment of their aspiration, but some who have no clear vision consider the presence of the English in India as an obstacle in their way to obtain freedom, and therefore they attack such Englishmen or Indians whom they consider as unpopular. But action like this cannot make one fit for obtaining high powers. Men who are possessed by a thirst for human blood become wild like lions, tigers, etc., however noble may be their aspiration. Considering the moral degradation which is caused by such a craving, eternal subjection is preferable to independence even if it be possible to acquire it by secret assassination.

BHARAT MITRA,
Jan. 15th, 1910.

72. The same paper in another article points out the unreality of the freedom which the nations of the West enjoy, and which the educated Indians are hankering after, for real freedom can be attained by developing spirituality alone. This

spiritual power cannot be attained by spilling blood. Its secret is the consciousness that all is mine, and all men are akin to me. This vast country of India is mine. How great I am. The whole world cannot but do worship to this power.

73. In the course of a long article, the *Dainik Chandrika* [Calcutta] of the 12th January censures, in unmitigated terms, the spirit of murderous fanaticism that is abroad in India, and fervently prays to God that it may soon disappear. Referring to the attempt on Lord Minto's life at Ahmedabad and the murder of Mr. Jackson at Nasik, it is said that such crimes of which the proper home is the West are not in their element in this country, and are expected to vanish from this land of spirituality within a short time. They have caused the greatest pain to both the rulers and the ruled, and the unrest they have created is unbearable to both. And both are working for their suppression. Suppressed, therefore, they must be. Like physical ailments such crimes seem to have ebbs and flows, increases and decreases. But on the whole they are believed both by the people and the authorities in power to be on the wane. Again, just as disease is liable to be aggravated by wrong treatment or excess of medication, so such crimes are liable to increase through wrong manipulation or excessive punishment of offenders. And such increase through such causes seems to be at present prevailing in the country. May All-merciful God give peace to India!

74. Referring to the pronouncement of Sir George Clarke the Governor of Bombay in the Legislative Council that bombs are being thrown now-a-days indiscriminately on persons and that the councillors should help the Government in restraining the youngmen of the province from committing such crimes, the *Bangavasi* [Calcutta] of the 15th January says that the people will surely help Government if it really asks for their co-operation, because the reputation of the country is at stake. Every patriotic man ought to try to whip out this evil of bombs.

BANGAVASI,
Jan. 15th, 1910.

75. The *Nayak* [Calcutta] of the 13th January in an article headed "Act with circumspection" writes:—
Proceed with circumspection. When Radhika was much disconsolate on account of her love for Krishna she was asked by her companion Brinda to act with circumspection. A world of meaning is contained in the words "To act with circumspection."

NAYAK,
Jan. 13th, 1910.

It will not do for us to act like a deer which hearing the sound of a flute coming from a distance loses its self-control and surrenders itself unawares and unguarded to a fowler in that soul-enrapturing time, when in a full-moon night of a sweet spring, the moon surrounded by myriads of stars in the blue firmament enchants the world with her splendour, when the southern breeze perfumes fragrance from the flowers and makes a present of love with it to her ladyship of the quarters, and at a time when the cuckoo sitting upon the branches of a mango-tree covered over with new leaves, sings in a high pitch. We must act with a little circumspection.

Again it will not do for us to be terrified like a traveller who is bewildered by gusts of high wind, the roaring of thunder and falling of meteors in a primeval forest in the depth of utter darkness of a new-moon night enveloped with clouds. Does it do for those who live in a house made of lac to be afraid fire? It will not do to consider every sound of footstep and every fall of calamity as a summons from Death, although by the ordinance of fate a happy home has been turned into a cremation ground. We must work calmly and patiently, and steadily and fixedly like the stump of a tree, and must proceed with caution.

We are a nation who have been subjected to the foreign yoke for many centuries. Much happiness and sorrow arose out of the turning of the wheel of our fortune. Days have passed away either in happiness or in sorrow, memory (literally, words) alone survives. Akbar and Aurangzeb have passed away, the wheel of India's fortune is turned, but she herself has not been effaced out of existence, her soil and her religion have not vanished in a great cataclysm. Many countries and many religions appeared and disappeared through the mightiness of time, sank out of existence in the whirlpool of the influence of subjection, but the

external religion of India exists intact (literally, without any waste). Considering all these facts, is it improper to ask (you) to proceed with a little caution?

We say this both to the Government and the people. Wise men asked both the people and the English to act with caution even when the former were surrendering themselves to (literally the hands of) the latter after bidding adieu to their honour and prior place. Again when getting no return for love the people were engaged in quarrelling with the English the wise men asked them (both) to act with circumspection. The Englishmen were asked to act with caution when at the time of the battle of Plassey they held out hopes to the Indians to elevate their condition, and enchanted them with sweet words. Then followed the Sepoy Mutiny. Many hopeful words were contained in the Proclamation which was issued when Queen Victoria herself took over the reins of the Government from the hands of the East India Company. There would not have been cause to-day for sorrow and irritation, if the English had only acted with caution then, and had not charmed the Indians with false hopes. Then come the Permanent Settlement of Lord Cornwallis and the song accompanied by a play on the flute, of establishing *swaraj* by Lord Ripon. No troubles would have occurred, if they had not appeared in charming forms being fascinated by a love of the people. Even then many people asked the English to act with circumspection, and not to say or do what they would not be able to translate into action. No one then listened to this advice of acting with caution.

We have seen the loving aspect of the English, and no one has forgotten their fierce aspect too, in which they had completed the bad deeds like Lytton's Press Act, Curzon's Partition of Bengal, the Sedition Act and other measures of the kind. Lamentations, petitions and agitations of the people and their supplications did not find place in the ears of the authorities; there was no end to the aching of the heart of the people at being thus refused a hearing. Even then many people asked the English to act with circumspection. But who was to listen to the advice? Does a thief ever listen to talk of religion?

The people surrender themselves at the feet of the Sovereign when they look up on his pleasant face, and they become much agitated when they see him acting cruelly. One ought to act with circumspection in all circumstances. The want of circumspection in both the new and the old parties is to be found even in the formation of these parties, and in their quarrels and misunderstandings. We ask both the rulers and the people to act with circumspection. Both will have to share the evils (literally, the poisonous results) following upon an improper act done by either in a fit of anger. No one ought to be filled with ecstasy on receiving favours from the Government, or agitated at its display of anger. It will not do to be excited at the persecution of the natives of the country on all sides, and at the endeavours that are being made to effect the extinction of Indian newspapers. We shall have to act with circumspection at all times and in all places. He who does not become elated with fortune nor impatient in adversity, is a man (in the proper sense of the term). You must

We must not allow ourselves to be ruffled by petty occurrences in order to succeed in the world. have to be firm and unruffled as the Himalaya Mountain and deep and unfathomable as the ocean, and then you will be able to be successful (literally victorious) in the world. Act with the firmness of Bhisma, without deviating from the path of duty, with your aim and purposes fixed, and you will find that if you wish you will be able to pull down the planets and the stars from the sky, to bring about the Great Destruction with a breath of your mouth, and your foot-steps will be permanently imprinted on the sea-bank of the world. Keep this in mind, that a faint breeze is able to produce playful ripples over the surface of a pond, but it is unable to produce high waves on the ocean.

KARMAYOGIN,
Jan, 14th, 1910.

76. The *Karmayogin* [Howrah] of the 14th January has the following:—

An advice.

No Government was ever successful in administering a country with an iron-hand. And this is specially true of the British administration of this country, as the rulers of India are foreigners whose manners, customs and religion all differ from those of the ruled. Pride is natural of a man but it nevertheless works his downfall. A glance at the history of England will show that her pride alone was the cause of her

separation from her offspring who had established themselves in America. It was pride alone which led to the destruction of the Muhammadan rule in India. The English are mistaken if they oppress the religiously-disposed Hindus over a false impression that they entertain designs against them. There is no harm if the Hindus try to reform their society, to effect national advancement and if they take to independent means to earn their living. There is no cause, moreover, for the displeasure of Government if in their attempt to effect the above objects the Hindus come into conflict with foreign merchants, their thorough aversion to anything like revolution being perfectly well-known. It is necessary that the Government and the entire English community should have sympathy with them. Self-seeking native officials of a low character are mainly the persons who poison the minds of English officials and make them look upon the people with feelings of enmity. Englishmen are not narrow-minded, and it is a trait in their character that they never lack perseverance in carrying out what they once decide upon—they sometimes lose the balance of mind when their interests are at stake, for which fact they cannot be blamed. Consequently if a feeling of brotherhood between them and the Indians can once be established India's future prospects and reforms will be assured. If the English keep this ideal in view and shun all association with evil advisers the happiness and peace of the country will be established. Educated young Indians should also give good advice to the English officials by freely mixing with them, and should also point out to them the conduct and character of those selfish Indian officials who sow seeds of unrest and bring on evil to the country by ill-advice and misrepresentations of facts. Truth is one of the cardinal tenets of the Hindu religion, and if the educated community take upon themselves the task of fearlessly representing truth to the officials and giving them sound advice, then the class of selfish ill-advisers will disappear of themselves. Under the existing circumstances no educated young man dares to speak the truth lest he should be disbelieved and put to trouble. It is educated men of independent professions who alone are able to give unselfish advice to the higher officials of Government. It is necessary that such men should have free access to Lieutenant-Governors, Governors, Commissioners, Collectors and High Court Judges and should be consulted by these officials. Those who hanker after titles and distinctions at the hands of Government ought to be excluded from the class of advisers, and the Government should see that their number be on the increase.

Government and the anarchists.

77. The *Hindi Bangvazi* [Calcutta] of the 17th January writes:—

HINDI BANGVAZI,
Jan. 17th, 1910.

How should there be a contest between the all-powerful Government of India on one side and the resourceless few anarchists on the other! But just see the change of times and the force of the *Kali* age that an uneven contest has sprung up between the two.

The Government and the anarchists are engaged like two equally-matched combatants, each parrying the blows of the other and attacking in turn whenever there is an opportunity for it. In the course of the last three months there have been three attacks on the part of the anarchists, two of which, viz., on the Viceroy and the Deputy Commissioner of Umballa, proved futile but the offenders also have escaped detection. The third has proved successful, and Mr. Jackson of Nasick has been its victim. How can Government sit quiet seeing these repeated attacks? How can the lion sleep when so often molested? By the "Gazette Extraordinary" of the 13th January, the Seditious Meetings Act was extended to Bombay and other Provinces. Thus the Government has dealt one blow in place of three of the anarchists, but this single blow has spread consternation throughout the land.

When two equally-matched rivals engage in a fight, many innocent lives are lost. Just so in this Government-anarchist's duel many innocent persons have to suffer inconveniences. Whoever of either party deals the blow, it is the people who suffer. The bomb at Ahmedabad caused hurt to a native sweeper; that at Umballa injured a *Gwala*; so the blow in the shape of the extension of the above Act is likely to make many innocent people suffer much more. The anarchists carry on their communications by signs, but the operation of the Act will prevent the people of the place from expressing their mind at

public meetings. In places people will have to forego their liberty for offences committed through ignorance.

The duty of the people is therefore to endeavour by words and deeds to root out the seed of anarchy. Government too is making a similar endeavour, but unassisted its efforts are not successful. Seeing the force with which the attacks and counter-attacks of this duel are proceeding, the people should lose no time in adopting measures to suppress anarchy.

BHARAT MITRA,
Jan. 15th, 1910.

78. The *Englishman's* pen, says the *Bharat Mitra* [Calcutta] of the 15th January, is always used to incite authority to oppress the people, but of late it has been emitting poison (literally, phlegm) with redoubled force.

That paper, however, forgets that official oppression generally benefits the people alone. If it has no other effect it increases their power to suffer and prevents them from lying idle, but there is one danger from it which affects both the rulers and the ruled. It goads some impatient men among the latter to answer oppression by violence which in its turn creates anarchy. But this aspect of the thing does not enter the heads of papers like the *Englishman* which are always for a full bag of prey.

HITAVADI,
Jan. 10th, 1910.

79. To the *Englishman's* call for more repression, the *Hitavadi* [Calcutta] of the 10th January retorts that further repression will not allay political crime for the reason that it will not touch the actual bomb-thrower or assassin. Rather the oppression of the police may drive some new men into the fold of these criminals. One should not set fire to a bedstead which is infested with vermin in order to get rid of those vermin.

BASUMATI,
Jan. 15th, 1910.

80. The *Basumati* [Calcutta] of the 15th January publishes a leader in which the writer tries to show how from the very beginning of British rule in India a certain influential section of the Anglo-Indian community has always been hostile to the Bengalis, their worst offence being that they produced men like the late Dwarkanath Mitra and aspired to be equal to Englishmen in their political and social status. The accession of the Liberal Party to power was undoubtedly a fortunate circumstance for the Indians. But Lord Morley and Lord Minto have been obliged to have recourse to repression to stamp out discontent and sedition from India. But still these Anglo-Indians are not satisfied; they want more repression. It is well known that Lord Minto has incurred the displeasure of these Anglo-Indians. Sir Lawrence Jenkins has by his impartial administration of justice won the gratitude of the public, but how His Lordship is regarded by the Anglo-Indians was lately illustrated by their treatment of him in connection with the last St. Andrew's Dinner. The Anglo-Indians are seriously displeased with Sir Edward Baker, because His Honour since his accession to the *masnad* of Bengal has been trying to establish peace by a conciliatory policy. We hope His Honour will be able to withstand the opposition of the Anglo-Indian community. Repression has been tried and failed. Let conciliation pure and simple, have a chance.

HITAVADI,
Jan. 14th, 1910.

81. The *Hitavadi* [Calcutta] of the 14th January argues against the quartering of forces of punitive police on particular localities where a political crime may have been committed because experience in the cases of the Misses Kennedy of Muzafferpoore, the Mayor of Chandernagore, and the Narayan-garh train—wrecking attempt proves that the offenders in such cases are most often men of other localities. Then as to the charge often levelled against the Indian population in general of sympathising with and screening the political assassin, the evidence on which this charge is based would justify a similar charge being brought against the English audience among whom Sir Curzon Wyllie was murdered. Lastly as to the suggestion that the people of a locality in which a Government officer is killed should be taxed to support his dependants, it does not befit men of intelligence to ask that innocent men should be penalised and made to assist Government in discharging one of its obligations.

DAILY HITAVADI,
Jan. 16th, 1910.

82. The *Daily Hitavadi* [Calcutta] of the 16th January quotes a paragraph from the *Englishman* and says that it fully supports its Anglo-Indian contemporary's opinion that trials

"The *Englishman's* advice."

of sedition cases should be as speedy as possible, because protracted trials of such cases only serve to ruin accused persons both materially and physically. The suspense generally proves much worse than actual conviction for the poor men. The condition in which political prisoners are moreover kept in *hajat* is much worse than that of persons actually undergoing imprisonment. As regards publicity of proceedings in seditious trials, reports of such trials no longer procure any larger sale for newspapers. Consequently it is not likely that any one will object to their being secret. The hearing of the Jackson murder case is being conducted *in camera*, but no one has objected to this. In short, it concludes, you can do whatever you like—we shall not object. Rather we shall praise you in everything. And then we shall try, if we can, to forget the principles of politics and good government which you have taught us. In forgetfulness lies our only support and even our life.

83. Referring to the suggestion made by the *Englishman* newspaper in connection with the Nasik murder to impose punitive police for the suppression of bomb-throwers and dacoits, the *Basumati* [Calcutta] of the 15th January says:—

The *Englishman's* proposal to impose punitive police forces for the prevention of anarchist crimes.

The proposal to punish the innocent along with the guilty is most foolish, and is eminently worthy of a paper like the *Englishman*. Even if the advice of the *Englishman* be followed, the evil will not disappear, and the discontent will go on increasing.

84. The *Nayat* [Calcutta] of the 13th January writes:—

Political murders and the *Pioneer*. When making a statement or giving advice one should weigh one's words before uttering them. This is what the *Pioneer* failed to do when it advised the Government to have the political murders atoned for by imposing taxes on the people of the locality where such crimes are committed. The measure will be very just indeed. There can be no means better suited to make the British Government unpopular with the people. The infliction of punishment on innocents is surely a very just measure. The Government ought, under no circumstances, to exclude such good advisers from the Legislative Councils.

85. Referring to Sir Louis Dane's reply to the Hindu deputation the *Hitvarta* [Calcutta] of the 13th January says that there is no thoughtful man but must have been grieved by this reply. The whole Hindu race is to be denounced for the deeds of a few mad youths. Why should not the English nation be denounced for the doings of Guy Fawkes and many other wicked persons? Can Sir Louis Dane tell us why his brethren of England have not been able to wipe off the existence of the assassins in their country? It does not become a ruler like Sir Louis Dane to spread unrest, discontent and even disloyalty among the people by denouncing the Hindus. His Honour says "Patience is good, but it has a limit, and measures should be adopted before this limit is past." Well! has this talking like a mad man any meaning? Why has not Sir Louis Dane himself given a proof of his own fertile genius by pointing out a remedy? Undoubtedly Sir Louis Dane has in his irritation for which there was no cause allowed the opportunity of pacifying the aggrieved Hindus of the Punjab to slip from his hand.

86. The *Hindustan* [Calcutta] of the 15th January regards Sir G. Birdwood's latest theory. Birdwood's idea of the Marathas publicly holding *Dundubhi* ceremonies as a figment of the same prolific imagination which once earned notoriety by furnishing a strangely recondite interpretation of the words *Bande Mataram*. It is strange that the *Times* should give publicity to it.

87. Referring to Sir George Birdwood's statement about the declaration of war in the Mahratta country, that the people of the Mahratta country have actually declared war against foreigners, and that a regular worship of the Goddess of War is going on in the temples, the *Sri Sri Vishnu Priya-o-Ananda Basan Patrika* [Calcutta] of the 13th January says that it has been noticed for a long time how misrepresentations of Indian officers produce causeless

BASUMATI,
Jan. 15th, 1910.

NAYAK,
Jan. 13th 1910.

HITVARTA,
Jan. 13th, 1910.

HINDUSTAN,
Jan. 16th 1910.

*SRI SRI VISHNU
PRIYA-O-ANANDA
BASAN PATRIKA*,
Jan. 13th, 1910.

panic among the people of England. Sir George Birdwood's 'wonderful' story has therefore caused no surprise to the writer of the journal.

HITVARTA,
Jan. 13th, 1910.

88. The *Hitvarta* [Calcutta] of the 13th January refers to Sir George

Sir George Birdwood's letter to the *Times*.

Birdwood's letter to the *Times*, in which the latter speaks of the people of Mahratta country worshipping *Dhendava* (?), and pledging themselves to wage a fierce war against the foreign rulers, and observes:—

This is terrible news if true. Is India again going to be covered with human blood? Heaven help us! The time has come when the rulers and the ruled should work in harmony to carry on the administration. The people should not suspect their ruler on every trifle, while the rulers should not disregard the leaders of the people by expressing their distrust of them in everything. But we are reluctant to put faith in such information. In the first place, what is this *Dhendava*, and then how can the people consider such a question in the course of a religious festival? The incident refers to India: how is it that Sir George Birdwood, a retired civilian should have got the information before it reached the Anglo-Indian papers like the *Englishman*, the *Pioneer*, the *Civil and Military Gazette* and the *Madras Mail*, or the police and the band of spies? The whole thing is a riddle. It is strange that the above papers should have had no information about it. So it appears that some enemy of ours has played on the credulity of Sir George Birdwood. But how is it that Sir George Birdwood in his turn should have given a warning as it were to the enemies, instead of secretly conveying the information to the Government? What else can be the result of this proceeding, but to increase the unrest, and to compel the Government of India to oppress the Indians by poisoning the minds of the English public? We never expected such a thing from a wise and experienced civilian like Sir George Birdwood.

Continuing, the paper throws out a guess that it may be a dodge to bring about the defeat of the Liberal party at the ensuing elections by exciting the people against it with rumours regarding India like the above. If this be so, the result would be creating contempt in the Indians for English statesmen. That the guess is not altogether improbable may appear from a similar course adopted by the ex-Premier Mr. Balfour, who tried to excite the feeling of the public by bringing in the question of the inadequacy of the British navy. The attempt was however not successful. When an ex-Viceroy made himself an object of contempt before the statesman of the world on account of his partizanship, who can guarantee that efforts are not being made to bring about the defeat of the Liberal Government by circulating false rumours about India? There is no doubt, however, that an enemy has shown his ingenuity by throwing dust into the eyes of an experienced and learned well-wisher of India like Sir George Birdwood.

HITVARTA,
Jan. 13th, 1910.

89. The *Hitvarta* [Calcutta] of the 13th January asks how so

The whites blamed for the prevalence of the revolvers in India.

many revolvers have been smuggled into the country, and suspects that they have been done so through the aid of the whites who are exempted from the operations of the Arms Act, and says it would be expedient if Government would either bring the whites also under the operation of the Act, or legalise the free use of arms by the Indians too.

BHARAT MITRA,
Jan. 15th, 1910.

90. Seeing that a bundle of rifles and revolvers was found in a garden

Has Lahore lost its senses?

in Lahore, a copy of the *Yugantar* on a road, and a notice advocating revolution on a wall, the *Bharat Mitra* [Calcutta] of the 15th January is led to ask if the people of Lahore have lost their senses, or it is a bit of tactics played (by somebody) to incite the Government to resort to oppression. The people have not yet forgotten the notorious Khalilullah of Etawah, hence these doubts.

BIR BHARAT,
Jan. 16th, 1910.

91. The *Bir Bharat* [Calcutta] of the 16th January says that Regulation

Deportation.

III of 1818 was framed by the East India Company with a view to drag through thorns those who were not British subjects and who could not be brought within the hold of the English law. It is painful to see that the same Regulation is now being applied to the British subjects. Cannot the Government understand that the blackness of one's heart is not washed off by punishing

the innocent? We are of opinion that increase of oppression leads to increase of dissatisfaction. Has the unrest been removed by these two years' drastic measures? The embarrassment of the Indians is increasing day by day. They are getting restless; many of them have lost their confidence in this administrative policy. Seeing the Government keeping an eye on political men and the helplessness of the public, the thieves, swindlers and dacoits have found an opportunity of benefitting themselves. The *badmashes* are arrested in the name of political dacoits. The police have to search the houses of the students in order to arrest the political dacoits. It may be that the Government officials are the very emblems of veracity and keep themselves away from falsehood. Do the officials really think that political dacoits have any connection with women of ill-fame, or is it only a screen to delude? The very fact of putting up this screen makes us suspicious. Hence we ask what all this does mean.

92. The *Dharma* [Calcutta] of the 10th January has the following:—

DHARMA,
Jan. 10th, 1910.

"Terrors of deportation."

Terrors of deportation.

Our police-friends have circulated (the rumour) that the infallible weapon of deportation will again be hurled and that this time not nine men but twenty-four men will have to go out by motor-car, rail and the steamer *Guide* on a tour, round different provinces and different prisons at Government's cost. In this list prepared by the police, Babu Aravinda Ghosh is said to have got the first place. We have never been able to realise that deportation is such a terrible thing, that the very mention of it is enough to make people crouch through fear and abandoning (their) country's work, (their) duty, and (their) manliness, sit down in corners of their houses trembling and covering their faces. This punishment is extremely light, extremely insignificant compared with the severe punishment which heroes of action like Chidambaram and others have by reason of the offence of preaching boycott accepted with smiling faces (literally, borne on their heads). Outside (the jails) we were labouring and trying to serve the country in the midst of various anxieties; (and) it is all the same if through the instrumentality of Lord Minto or Lord Morley, God says, Go, remain quiet, free from anxiety, think of and meditate on Me in solitude, read books, write books, acquire knowledge (and) spread knowledge; you were having a taste of life in a crowd, (now) have a taste of solitude. Is this such a fearful thing as to upset one with fear? For a few days we shall not be able to see the faces of our dear ones, (but) the same thing happens if one goes out on a sojourn to England, and still people do go out on a sojourn to England. Suppose the body will break down through eating objectionable food and suffering from heat and cold. Even in one's house there is no escaping from the hand of disease; in one's house also one falls ill, dies—no one can alter the allotted span of life as written in his fate. And to a Hindu, death has no terrors. The body is cast off as an old cloth is cast off, the soul dies not; a thousand times have we been born and a thousand times (more) shall we be born. It may be that I have failed to establish the independence of India, (but) I shall come to enjoy India's freedom and then no one will be able to prevent me from doing so. Why so much fear? Cheaply have I succeeded in entering an immortal name in history; the portals of Heaven are thrown open, yet there is no suffering, or with only a little suffering of the body I acquire salvation and enjoyment. This is the story. It makes one feel ashamed to see educated men in India exhibiting such despicable cowardice—the coolies in the Transvaal exhibiting such noble sentiment.

93. The *Dharma* [Calcutta] of the 10th January has the following:—

DHARMA,
Jan. 10th, 1910.

Deportation, an impossibility.

Deportation, an impossibility.

Our idea is that this threat is nothing more than empty bluster. Proposals (to this end) have been made, perhaps the assent of the Government of India even has been given, but we decline easily to believe that Lord Morley will agree (to the proposal). Lord Morley has had trouble enough for having deported nine men and will he deport twenty-four others again? In particular, it is a known fact, that Lord Morley is eager to release Krishna Kumar Mittra and the eight others from confinement—it is only the obstinacy of the Government of India which prevents him from doing so. Under these

circumstances, will he again easily further deepen the deep unrest in the country by deporting twenty-four others, (and) thereby act as the revolutionists wish him to act? He has made many mistakes but he has not been reduced to a state of lunacy yet. Of course, if Lord Minto says that he would not be responsible for the peace of India unless assent is given to (these new) deportations or if he threatens resignation, Lord Morley, forced by the necessity of the situation, may give his assent. He may as well not, for very likely Lord Morley does not quite believe that, in the absence of Lord Minto, the British Empire would go to destruction. Any way, let him deport twenty-four or hundred, let him deport Aravinda Ghosh or Surendra Nath Banerjee, the motion of the wheel of time is not destined to cease.

NAYAK,
Jan. 12th, 1910.

A rumour of further deportations from Bengal.

94. The *Nayak* [Calcutta] of the 12th January hears a rumour that 25 persons, including Babu Aravinda Ghosh, will soon be deported from Bengal. The rumour hails from Bihar. The writer believes that such action, if taken by the Government, will simply greatly intensify the present discontent whatever other political purposes of the rulers it may serve.

BASUMATI,
Jan. 15th, 1910.

A suggestion for the better management of newspapers, etc., in the Punjab.

95. Referring to the letter written by Rai Saheb K. B. Tagore to the *Civil and Military Gazette* proposing the formation of a "Vigilance Committee" whose function it will be to offer good advice to publishers of newspapers, books and journals, the *Basumati* [Calcutta] of the 15th January writes:—

Who can guarantee that what is not seditious according to the authorities will not be regarded as seditious by the Committee and *vice versa*? But if the Committee begin work with official spectacles on them, sedition is sure to be discovered in almost everything. Moreover the impartiality of such a Committee is sure to be questioned. The proposal of the Rai Saheb is therefore unworkable.

BASUMATI,
Jan. 15th, 1910.

A proposed law for the prevention of the publication and study of objectionable books in the Punjab.

96. Referring to the report published in the papers that the Government of the Punjab proposes to make a law for the prevention of the publication and possession of objectionable books, the *Basumati* [Calcutta] of the 15th January says that the proposed law, if passed, would deal a death blow to the old and the new literature of the country. Such a law, moreover, is unnecessary.

HITAVADI,
Jan. 16th, 1910.

New repressive legislation for the Punjab.

97. Referring to the statement that legislation is contemplated for the Punjab making the possession of seditious books and journals penal, the *Hitavadi* [Calcutta] of the 16th January writes that compliance on the part of the subjects with the laws of Government is obligatory. They are, therefore, confronted with the possibility of being forced to destroy books like the "Gita," etc., which one should not be surprised to see on the official *index expurgatorius*.

BHARAT MITRA,
Jan. 15th, 1910.

A Bill for the suppression of certain books.

98. Learning that a Bill is going to be prepared by the Punjab Government for preventing the reading of books not approved by it, the *Bharat Mitra* [Calcutta] of the 15th January exclaims: "Wonderful must be the genius of those to whom recipes like these for securing the loyalty of the people suggest themselves!"

BIR BHARAT,
Jan. 16th, 1910.

An Act in the Punjab for prohibiting the publication of seditious books.

99. In noticing that the officials of the Punjab are thinking of driving away sedition from the country by means of an Act preventing the printing and publication of seditious books, the *Bir Bharat* [Calcutta] of the 16th January remarks:—

If the officials are of opinion that books abounding in fights, dispute, bloodshed, etc., are seditious, then copies of the Mahabharat, Ramayan, etc., will disappear from the country within a short time.

NAYAK,
Jan. 12th, 1910.

100. The *Nayak* [Calcutta] of the 12th January writes:—
Students and politics.

The authorities seem to have decided, once for all, that they will not allow students to join any sort of political meetings. Thus, at the last Lahore Congress, there were no student volunteers. Even the country's leaders including our Surendra Nath, whatever may be their real views, have asked the students to

keep clear of politics. The reddened eyes of the rulers have all at once caused a contrary wind to blow in the country.

The authorities seem to think that the association of the students with political agitation, has been the cause of all the present mischiefs. The authorities imagine that they are infallible in their conclusions. They do not want our advice. Still we must have our say as long as we are in a position to say anything.

"Politics" as the term is now used, is really nothing but a discussion of the topics relating to our household affairs. To a Hindu politics need not be taught. The domestic life of the Hindu has to be conducted under conditions which require every member of a Hindu joint-family to exercise all the functions which are exercised by responsible men in all the higher stations of life. So the Hindu learns all the lessons of politics in his own home. So, even if the Hindu student be prevented from attending congresses and conferences, he cannot be prevented from learning the lessons of politics.

Again, consider whether the students can be really restrained from discussing politics. Suppose that Lord Curzon rules that henceforward no competitive examinations will be held for the selection of candidates for Government clerkships and that those appointments are to be secured by flattering the *Sahibs*. If you do not permit the students to attend meetings, can you prevent them from discussing such topics? Bengal was partitioned; how can discussion on that subject be stopped? The failures of justice that are occurring at various places cannot but form the subject of discussion by the students, and the feeling of hatred or any other feeling that may arise therefrom cannot be avoided. As it is impossible to paralyse their mental activity, it is wisdom to direct that activity into proper channels. If they associate with older people in political matters, there is the chance of their learning to be moderate in their views, otherwise if they are left alone much mischief may result.

We belong to the country and as such, understand the real situation far better than the rulers, however mighty their intellect may be. We can speak from our experience of the last 30 years and say that students joining the Congress and other political meetings never swerved from the strictly constitutional method. These students are the "Moderates" of to-day. Example teaches better than anything else, and this is true in the case of boys. If you would not permit them to follow model teachers, then, prevent them from joining meetings and the Congress. But you will certainly have to feel the serious consequences of such action in future, if not now. We know there are a few Congress volunteers who have gone astray; but they are exceptions which only prove the rule. We have talked over the matter and we are convinced that those whom you call "Anarchists" are not such at all, but are what Dr. Rashvehari Ghosh said of them: "They love their country not wisely, but too well." This arises from ignorance and nothing else. What you call "extremism" is bred not in public meetings or congresses, but in darkness and ignorance.

101. Referring to Lord Curzon's speech at Bath, the *Banga Bandhu* [Calcutta] of the 12th January says:—

Reply to Lord Curzon's speech at Bath.

Lord Curzon's utterance is so full of *aid* and idle talk that one must feel ashamed to reply to it. Yet as his remarks were directed towards the Indians, we shall be lacking in our duty if we do not say a few words in answer to his senseless talk.

His Lordship, first of all, asks the reason why he should be held responsible for the advent of anarchism, bombs, discontent and all sorts of evils in India. Well, who except Your Lordship is to blame for it? It is true that the Indians have been a subject race for the last century and-a-half, but they never suffered so much hardship under any other ruler as under your iron rule. Well, tell us if it was not you who arranged for the "Delhi Durbar" at a time of dire distress when people in Central India and most parts of Rajputana, being under the grips of a terrible famine, raised a pitiful cry for food which pierced the sky? Tell us if it was not you who thrust a sharp knife into the bosom of Bengal to sever and disunite its people and thus offered insults to our mother-country and arrogantly trampled under foot the

BANGA BANDHU,
Jan. 12th, 1910.

protests of millions of her sons? After proceeding in this fashion, the writer asks: "Why then do you lose the balance of mind, if the people either of this country or of England hold that it is only as a result of your misdeeds and bad and violent policy that some of the whimsical Indian youths of immature age and understanding being desperate with rage plunge themselves into the fire of revolution without calmly calculating the consequences?"

Referring to Lord Curzon's charge that Lord Morley and the Government of India have not adopted sufficiently strong measures to uproot anarchism and revolution, it is observed that the charge is absolutely without a foundation, inasmuch as they have never hesitated to have recourse to harsh and repressive measures and have hurled many thunderbolts, hard arrows and other deadly weapons from the armoury of repression. This fact will show what a great calamity would have befallen India if Lord Curzon had been in charge of its destinies at the present moment.

Lord Curzon says that the policy of equal treatment or of conciliation will not frighten the Indians into submission, and that those are not the best means of administering a country well. It is clear from his Lordship's utterance that he would have, perhaps, made arrangements to empower the officials to commit any act of violence they pleased.

Omniscient Curzon seems also to know what kind of Government the people of India desire at heart and what qualities in the rulers are able to please them. The man must surely be a thought-reader or how could he be able to give expression to that novel idea and distort truth by stating that the people of India grovel at the feet of the officials when they are treated in a rough and harsh manner.

KHULNAVASI,
Jan. 8th, 1910.

102. Referring to Lord Curzon's speech at Bath, the *Khulnavasi* [Khulna] of the 8th January writes:—

Lord Curzon's speech at Bath.

There is no gain saying the fact that the advent of bombs and murders in India was due to the administrative policy of Lord Curzon, though they did not appear during his regime. The view expressed by Lord Curzon when criticising Mr. Keir Hardie is not shared by the Indians who hold quite a contrary opinion about him. The generosity and liberal-mindedness displayed by Mr. Hardie have given the Indians reason to think that if England possesses men like Lord Curzon, Mr. Rees, Sir Andrew Fraser and Sir Bampfylde Fuller, she can also boast of god-like personages like Mr. Mackarness, Sir Henry Cotton, Dr. Rutherford and Mr. Keir Hardie.

DAINIK CHANDRIKA,
Jan. 12th, 1910.

103. The *Dainik Chandrika* [Calcutta] of the 12th January says that

What Babu Surendra Nath Banerjee ought to have done.

Babu Surendra Nath Banerjee ought to have accepted a seat on the Bengal Legislative Council, for that would not only have given him great honour but would also have given him a great opportunity for serving the country. The course that Babu Bhupendra Nath Basu has adopted is the right one in this connection.

DAILY HITAVADI,
Jan. 14th, 1910.

104. The *Daily Hitavadi* [Calcutta] of the 14th January publishes a

A cartoon on Babu Bhupendra-nath Basu.

cartoon apparently on the Hon'ble Babu Bhupendra Nath Basu who is represented as a big cat sitting majestically between two dogs one on each side.

The letter-press is as follows:—

THE SONG OF A DO-DAMA*: THE DOUBLE-FACED HONOUR OF THE WET† CAT.

* A kind of fire-work of the cracker type which when fired makes two reports one after the other.

† In Bengali *bhije beral* (wet cat) stands for an innocent-looking but really mischievous person.

By day I adore Hari, by night Jesus Christ,
On two boats, O brother, my feet I put,
And in comfort I make them dance the rulers and the ruled.

No distinction do I make
Between the Koran and the Veda,
Throughout Bengal my standard waves.
In a hotel I devour roast flesh

And in a Hindu feast sweets fresh,
Sita's father was Janka by name,
A king he was, a rishi he became ;
Of leadership I perform the obsequies,
And with vigour do the double-honour seize.

In the Congress grey have I grown,
And there a devil's burden have I always borne.
Now, O brother, a chance have I got and from the
party strayed,
And as an exorcist of the devil have I now
appeared..

Many are the tricks and stratagems that I know ;
Fish have I caught, but have not touched the water,
And frying the fish with its own fat, O brother,
In the *lat's* market at last the fun do I enjoy.

In the curry I am called *lau* (gourd), and in sauce
kadu (pumpkin);
As an opportunity occurs, straight do I hit my
mark.

105. Referring to the severe criticism of the conduct of Babu Bhupendra Nath Basu in accepting seats on the Provincial and the Imperial Councils published in the *Hitavadi* newspaper, the *Nayak* [Calcutta] of the 11th January, writes:—

NAYAK,
Jan. 11th, 1910.

We do not mean to defend Babu Bhupendra Nath. There are few in the ranks of the educated community who are his admirers. Among the half-educated there are almost none who praise him. And the illiterate community knows him not, and is quite indifferent to his acts.

Though the fact is that absolutely disinterested patriots are rarely to be met with in any country, yet, considering the inconsistent doings of Babu Bhupendra Nath at various times and on various occasions, it must be said that he is an unexplained mystery, a living enigma to us. The country welcomed the Reform Scheme, and the Congress also has done the same. But the Regulations are bad. Are we to throw away the scheme itself, because the Regulations are bad? The educated community has not boycotted the Councils. Babu Surendra Nath refused to accept the favour of the Lieutenant-Governor and to be elected as a member of Council, because the Regulations have insulted the educated community. But there is a vast difference between Surendra Nath and Bhupendra Nath. Though love for his country may lie dormant in Bhupendra Nath, yet people do not accept him as a leader. We do not therefore deem it a very bad thing for Bhupendra Nath to have accepted a seat on the Council. There can be no question that Bhupendra Nath deserves well of his country in spite of many lapses; he has occasionally done much good to his countrymen. The predicament in which the country now stands is such that even Satan himself, if he were to do some amount of good to the country, would deserve our homage. How many are the men who would even think of doing the least good to the country? Such being the case, it would be inhuman to deny that Bhupendra Nath is a valuable asset to the country.

Babu Bhupendra Nath is right when he, says that he will be able to do some benefit to his countrymen from his place on the Legislative Council. The present Regulations will remain in force for three years only. If the educated community have secretly boycotted the scheme because the Regulations are bad, we do not think they have acted wisely. It is much easier to counteract the evils of the Regulations when one is inside the Councils than when he is outside them. The Government do not pay any heed to your trumpet sounds, nor do they listen to your loud lamentations. Do you then expect that Government will respect your sense of wounded pride as shown by your standing aloof?

BHARAT MITRA,
Jan. 15th, 1910.

106. According to the *Bharat Mitra* [Calcutta] of the 15th January, the Hon'ble Babu Bhupendra Nath Basu has fallen in the eyes of his former colleagues, and will not gain the esteem of Englishmen for what he has done by accepting the appointment of a member of the Provincial and Imperial Councils. People would not care for him so much if he had not been like the Maharaja of Burdwan so much in touch with the people of whom he was a leader.

HITVARTA,
Jan. 15th, 1910.

107. The *Hitvarta* [Calcutta] of the 13th January wants to disabuse the mind of the public of the idea that Babu Bhupendra Nath Basu has been elected "an Hon'ble" by the people and is their representative. He has been appointed by the Government of Bengal, and has been elected as a member of the Imperial Council by the non-official members of the Bengal Council. This title of "The Hon'ble" has trampled public opinion under foot, and has blackened the face of the educated Bengalis. Bhupen Babu has obtained the title of the "Hon'ble" by going to a place where patriots like Surendra Nath Banerji, A. Chowdhury, Ambica Charan Majumdar, the famous Ananda Mohan Roy, in short the whole educated community of Bengal, considered it a dishonour for the Bengalis to go. Bhupen Babu has become "Hon'ble" by sucking the life-blood of Bengal. The Hon'ble Bhupen Babu has obtained a certificate for his meritorious deed from the Maharaja-dhiraj of Burdwan, and perhaps would get one from Nawab Salimullah also. This has in a way added a double force to "The Hon'ble"-ship of Babu Bhupendra Nath Basu. How should we congratulate the Hon'ble Babu Bhupendra Nath Basu on this occasion? We would only say, Bravo!

TIRHUT SAMACHAR,
Jan. 13th, 1910.

108. The *Tirhut Samachar* [Muzaffarpur] of the 13th January says that the news of Mr. Sachchidanand Sinha's appointment as an additional member of the Viceroy's Council is sure to be gratifying to the public, as also the news of the election of the Maharaja of Tikari and Raj Kumar of Banawli as members on the Bengal Council to represent the interests of the landholders of Bihar.

DAINIK CHANDRIKA,
Jan. 14th, 1910.

109. The *Dainik Chandrika* [Calcutta] of the 14th January speaks highly of the political sagacity exhibited by Babu Bhupendra Nath Basu in accepting a seat on the Bengal Legislative Council and severely censures such irreconcilables as will have no connection with the new Councils. The Council Regulations may have faults in them. But such faults are quite natural in occurring in the beginning of such a great undertaking as that of reforming the Legislative Councils of India, and they are sure to be remedied at the earliest possible opportunity as has been promised by Lord Minto, Lord Morley and Sir Edward Baker. Against the allegation that the non-official majority in the Bengal Council is only sham, the writer says that during his 40 years' experience in journalism he has, on the contrary, seen even officials opposing unjust measures of the Government, as, for instance, the imposition of an Excise duty on Indian cotton goods, the imposition of the Chaukidari tax, etc. Hon'ble Members of Legislative Councils, whether official or non-official, are all gentlemen and are not expected to support any measures knowing it to be unjust. Sir Edward Baker was perfectly justified in strongly condemning the attitude of those who think that it is the duty of non-official members to form a permanent opposition. In conclusion, it is said that the Legislative Councils are beneficial institutions, and their members are all well-wishers of the Empire. If the latter walk in the path of honesty and justice, their labours are bound to bear good fruit.

BHARAT MITRA,
Jan. 15th, 1910.

110. The *Bharat Mitra* [Calcutta] of the 15th January sees the poison of ill-feeling among themselves in the Musalmans of Eastern Bengal and Bihar as a result of the Reform Scheme, as the last elections have created a good deal of heart-burning among individual Muhammadans.

DHARMA,
Jan. 10th, 1910.

111. The *Dharma* [Calcutta] of the 10th January has the following:—

Internal dissensions among Musalmans.

PARTY STRIFE AND FALSE PRETENCE OF UNITY.

Every man is a slave of words, a puppet in the hand of the goddess of speech. Our Moderate

(literally, those who follow the middle path, friends are, in a manner, adepts in the art of exciting the mind (literally, making the mind dance) by telling words which are eternally familiar and sweet to the ear. They are disciples of English politicians. Just as Englishmen themselves are accustomed to serving their own ends under a cloak of vast nothingness by recapitulating such sweet words as Pax Britannica, British justice, Self-government, Reform, etc., so their moderate disciples (too) have so long blocked the royal road to the real advancement of India by puzzling the intelligence of the country with such empty yet sweet words as British Courts of justice, conscience of the British public, privileges of those belonging to the British Empire, etc. That habit has not yet been shaken off. Seeing that the National party is making arrangements for a separate mode of working, they are trying to excite people's minds (literally, make people's minds dance) with the noise of such familiar words as Party strife, Unity, etc. It is they who, with the hope of gratifying Lord Morley, have expelled the National party, creating the creed and the constitution; it was they who, in the Hooghly Provincial Conference, held out the terrible threat of leaving their seats and breaking up the Conference in case any proposal of the national party were adopted; it is they who are afraid and reluctant to work in conjunction with leaders of the National party (and) are used to explaining away a proposal to put their names (literally, signatures) along with those of the Nationalist leaders on any proclamation by saying: "Need not do it, need not do it, Government will be angry, rich men will be angry." Still they are not ashamed of bringing a counter-charge against us. It is we, they say, who are making a party quarrel and are unwilling to work in conjunction on account of petty differences of opinion, who keep ourselves separate instead of entering the convention and trying to remonstrate with Mehta. So long we did not offer any opposition; the country, agitation, and the political field were completely in their hands; and the result has been that the whole country has been reduced to silence. India is sleeping; people's enthusiasm, courage and hope have been shattered. We want to rouse the country. We have found you out. We know that even if you have the wish, fear and apprehension of danger will prevent you from working. We are making preparations for doing the work of the country unmindful of danger, unmindful of oppression. Immediately the Moderates have raised the noise: "Ah! what have you been doing? What a nice sleep we were enjoying all together. Party-strife again." The unity we love is gone, save us; where is Matilal, where is Anathbandhu; save us. We know your mind. If the National party is able to work with order, you will have either to join in that work and thereby incur the displeasure of the Government or to remain inactive, and, by thus appearing incapable and cowardly, lose the respect of the people of the country and the fraction of the moribund leadership which you enjoy. This is why you make a false pretence of unity through confirmed habit and express anxiety for that favourite and comfortable inactivity of yours.

112. The *Sanjivani* [Calcutta] of the 13th January translates portions of an article that has appeared in the *Englishman* accusing the India Office of weakness and false generosity in dealing with the present critical situation in India, and recommending the adoption of extremely severe and even merciless measures such as flogging before imprisonment for suppressing political crimes, and says that remarks on this are unnecessary.

SANJIVANI,
Jan. 13th, 1910.

113. Referring to the writings of various English writers about the condition of the Indians, the *Bangavasi* [Calcutta] of the 15th January, in an article headed "Our country," writes:—

BANGAVASI,
Jan. 15th, 1910.

Many English writers depict sad stories about the condition of the Indian people and the peasants, while others hold quite a different idea. The English economists have already been engaged in disputes on the condition of Indian peasants. One of them has written: "He needs little or nothing, except the simple implements of husbandry, cooking-vessels, clothing, sweetmeats and tobacco, and all these together will not cost him many shillings in the year." It was so formerly, but since the introduction of foreign trade the peasants of India have given themselves up to luxury and feel a pride in spending the very

small income which they are still able to earn over it. The economists do not consider this fact, and declare that the Indian peasants are able to earn something. The condition of other people who used to follow the different arts and industries is still worse. They cannot earn their living by following their old professions, and they are unaccustomed to agriculture. This is the cause of the great scarcity of food in India. Over and above, the country is full of various kinds of diseases. It is difficult to understand how, in spite of these facts, the English economists depict India as prosperous. They no doubt admit that agriculture alone cannot improve a country, and must be supplemented by trades and industries; but there is no endeavour on their part to improve the latter in India.

HITVARTA,
Jan. 13th, 1910.

114. The *Hitvarta* [Calcutta] of the 13th January endorses every letter of the following statement of the Maharaja Bahadur of Darbhanga made in the course of his presidential

An endorsement.

speech at the last Industrial Conference of Lahore :—

“The work of nation-building requires the co-operation of all sections of the community. And it is gratifying to find that this feeling of good fellowship and co-operation is beginning to manifest itself largely among the Muhammadan and Hindu communities everywhere in India. And surely, should it not be so? Why should not all the separate sections come closer together in furthering the common interests of the country? We can be—

‘Distinct as the billows,
Yet one as the sea.’

“Differences in religion, creed and ritual will always be amongst us, but these need not interfere with entire community of feeling and co-operative unity of spirit in promoting the material, social, intellectual, political and moral progress of India.

“Ladies and Gentlemen, to foster this unity and spirit, we ought to bend all our endeavours by precept and example, for, believe me, it is the basis or foundation on which the superstructure of all real progress rests.”

BANGAVASI,
Jan. 16th, 1910.

115. Referring to the report published in the Government Revenue Administration Report of the improvement effected in the different districts in Bengal in the industrial arts and manufactures, the *Bangavasi* [Calcutta] of the 16th January writes :—

The improvement of the industrial arts and manufactures.

In several points the Government report is neither full nor correct. First, nothing is said of the Kalyan Cotton Mills in Serampore; and, secondly, no mention has been made of the Tarpur Sugar Works in the Jessore district, founded by Maharaja Manindra Chandra Nandi and other rich men. The reports that have been published about Orissa and Bihar are not all correct. The people in those Provinces are chiefly engaged in *swadeshi* arts and manufactures. Only a limited quantity of *bilati* cloth is sold there; this cannot justify the inference that the people are indifferent towards *swadeshi*. The districts of Bengal where *swadeshi* is said to be prospering consume a much larger quantity of *bilati* articles, including bicycles, gramophones, etc., than Orissa and Bihar. If a few lower class people use umbrellas, shoes, etc., that cannot be regarded as a sufficient ground for the inference that the people as a whole are prospering. The fact is the real condition of the country is far different from which it is generally represented to be.

DARUS SULTANAT,
Jan. 14th, 1910.

116. Referring to the rumour circulated in English papers that Lord Macdonnell would be the next Viceroy of India, the *Darus Sultanat* [Calcutta] of the 14th January

Lord Macdonnell as the next Viceroy of India.

says that it would be the good luck of the Bengalis if the reins of India are placed in the hands of his Lordship at this time of unrest, as he is known to be hostile to the partition of Bengal and in favour of the non-official majority in the Indian Councils.

NAYAK,
Jan. 14th, 1910.

117. The *Nayak* [Calcutta] of the 14th January publishes a letter in which its printer, Babu Jogendra Nath Sen, renounces all connection with it on the ground that during his absence on illness, some time ago, a

A letter of the printer of the *Nayak*.

number of articles were published in it containing opinions contrary to his political cult. Some of these articles are:—

"*Chhai ak bhasma ar dosh gun kava Kar*" (*Nayak* of the 18th December last), in which it was said that good government under the English was the highest national ideal of the Indians.

"*Kangressar Daladai*" (*Nayak* of the 29th December last), in which Babus Matilal Ghosh and Aravinda Ghosh were abused and an adverse criticism of an article published in the *Dharma* under the heading "*Yukta Mahasabha*" was published. "*Kena yete bali*" (*Nayak* of the 24th December last) and "*Duto purana katha*" (*Nayak* of the 6th January 1910) in which, as also in the above article, an unjust attack was made on the devotees of the Mother who had refrained from joining the Lahore Congress.

"*Lat Sabhay Bhupendra Nath*" (*Nayak* of the 10th January last) in which the scandalous conduct of Bhupendranath, the traitor, was supported.

In a foot-note, the editor of the *Nayak* says that it is the writer's urgent solicitation that has compelled him to publish Jogendranath Sen's letter.

118. The *Hindi Bangavasi* [Calcutta] of the 17th January sets before its

The truths of History.

readers the example of France and Germany, to show how the former has fallen from its past glory,

and the latter is ever rising; and exhorts them to develop like the Germans true national spirit by respecting the old customs and institutions of the country, for true *swadeshi* lies in loving everything that belongs to one's country, and seeing nothing but good in them. Mere use of country salt or sugar is not enough for true *swadeshi*.

119. The *Basumati* [Calcutta] of the 15th January is assured that in the

The election contest in England and its lessons to India.

present election contest in England the Lords will be hopelessly defeated, the stale and worn-out arguments of Lord Curzon notwithstanding. It is

gratifying to see how the irresistible popular voice is slowly but surely asserting itself. There will be no revolutionary change as in France, it is true. But when, in course of time, the popular voice shall be supreme, its effects will be far-reaching. But these election contests have shown one thing clearly, and that is that England still adheres to the "free trade" policy only to safeguard the interests of Lancashire. But India has embraced *Swadeshism* to defend her own interests, and has thus incurred the displeasure of Englishmen who want to see Lancashire prosper at India's expense. Let therefore the Indians determine what they should do at this juncture.

120. The *Dainik Chandrika* [Calcutta] of the 12th January says:—

The interest of India in the ensuing Parliamentary election.

So long India was outside party-politics in England; but the manner in which the Conservatives recently opposed the Indian Councils Act, makes it extremely undesirable, so far as the interest of India is concerned, that they should return to power in the ensuing election. In England Babu Bepin Chandra Pal and Babu Sarat Chandra Ghosh are contributing articles to the press, showing how a return of the Conservatives to power will be harmful to India. If such a contingency happens, Lord Curzon will become Secretary of State for India, and Lord Middleton Viceroy of India. And then the two will quarrel with each other and bring ruin in India. The Reforms that Lord Morley has introduced will be seriously jeopardised by Lord Middleton. But then no one can say that the Conservatives will not return to power. One must be prepared for the evil.

121. The *Dharma* [Calcutta] of the 10th January says that, what with

The political condition of England.

the Socialists, the Labourites, the Liberals, the Conservatives, the Suffragettes, the Irish Nationalists, and other contending factions at home on the one hand, and the undesirable situation in India on the other, England is at a loss to make out what to do. Over and above this, Germany has, with her expanding navy, created a terror in her mind. The other day the English Navy League issued a proclamation to the effect that Germany was surpassing England in naval strength, and that England should have two battleships where Germany had one. England at one time possessed the sterling quality of calmness in danger, which alone can make one victorious. Where is it fled now?

HINDI BANGAVASI,
Jan. 17th, 1910.

BASUMATI,
Jan. 15th, 1910.

DAINIK CHANDRIKA,
Jan. 12th, 1910.

DHARMA,
Jan. 10th, 1910.

BHARAT MITRA,
Jan. 15th, 1910.

122. If India, says the *Bharat Mitra* [Calcutta] of the 15th January, had been a self-governing colony, she would have very well protected her own industries, and thereby

Tariff Reform.

considerably reduced the chances of famine and distress; but the rulers of India have to depend on the good-will of those who carry on the government of England for retaining their position, while the latter have to look to the people of their country for support. There are some Englishmen who out of humanity mean to treat India well. Lord Curzon, in order to please them, had said in course of a speech once that a carefully-prepared Customs tariff will have to be laid for the protection of Indian industries, but the very next moment he had to say that "but not so as to injure the industries of England;" lest he should displease the English mill-owners. This one statement of Lord Curzon is enough to show what good can be expected from the authorities to the Indian industries.

HITVARTA,
Jan. 18th, 1910.

123. Referring to Sir William Bull engaging in a free fight with a man who denounced him as a liar while the former was delivering a speech at Hammersmith in England, calling for the intervention of the police which separated them, the *Hitvarta* [Calcutta] of the 13th January remarks:—

Sir William Bull disturbed in the course of a speech.

Say, if a similar incident had happened here, had we been called uncivilized or not? We do not say that any one should fall out with another, but our aim is to show what means is adopted in England for making good the mistake into which a man is liable to fall in times of general excitement.

TIRHUT SAMACHAR,
Jan. 18th, 1910.

Sir William Bull's engaging in a fight in the course of a speech.

124. The *Tirhut Samachar* [Muzaffarpur] of the 13th January says the same thing regarding the above.

URIYA PAPERS.

URIYA AND NAVA-SAMVAD,
Jan. 5th, 1910.

125. The *Uriya and Navasamvad* [Balasore] of the 5th January offers New Year's greetings to all constituted authorities from their most Gracious Majesties the King-

Loyalty.

Emperor and Queen-Empress down to the District Magistrate, and wishes them health and happiness.

URIYA AND NAVA-SAMVAD,
Jan. 5th, 1910.

126. The *Uriya and Navasamvad* [Balasore] of the 5th January is satisfied to learn that the title of Rai Bahadur has been conferred on Babu Sudan Chandra Naik,

New Year's day Honours.

a retired Uriya Deputy Magistrate. The *Utkaldipika* [Cuttack] of the 8th January speaks in the same strain, but observes that the title of Raja should have been conferred on the proprietor of Kanika, who is generally recognised as a Raja by the people of Orissa. Mr. Rajendra Narayan Bhanj, the zamindar of Kanika, has endeared himself to the Uriya public not only by his public spirit but also by benevolent and charitable deeds. The *Nilachal Samachar* [Puri] of the 7th January and the *Sambalpur Hitaishini* [Bamra] of the 8th January are of opinion that the bestowal of the title of Rai Bahadur on Babu Sudan Chandra Naik has no doubt given great pleasure to the Uriyas, who esteem his character highly.

SAMVAD VAHIKA,
Jan. 6th, 1910.

117. The *Samvad Vahika* [Balasore] of the 6th January states that some

A complaint against the Balasore Police.

constables, belonging to the Balasore thana, are oppressing cartmen in the *khals* (grain-store compounds) of the Balasore town under various pretexts, though, properly speaking, they have no official connection with these people. The writer quotes examples to show that a cartman in the *khala* of Amir Khan, a rice-merchant was threatened to be criminally prosecuted for not keeping cart passes with which the police have nothing to do. It is the duty of the Balasore Municipality to see that the police do not interfere with the duties of the Corporation in any way. The attention of the District Magistrate and of the District Superintendent of Police, Balasore is drawn to the matter with a view to induce them to protect the rice-trade, which is going on briskly in that district.

UTKALDIPIKA,
Jan. 8th, 1910.

128. After publishing a letter written by Mr. Phubanananda Das on

The necessity of a Technical Institute in Orissa.

technical education in Orissa, the *Utkaldipika* [Cuttack] of the 8th January goes on to observe that the public-spirited men in Orissa should take

immediate steps to establish a Technical Institute in that Province with a view to solve the complicated problem of Indian poverty, for the poverty of the country can never be removed unless industry and handicrafts prosper in the proper degree. The representatives of Orissa in the Bengal Legislative Council are requested to bring the matter to the notice of Government, with a view to induce it to help the people of Orissa in the matter.

129. Referring to the speech of Sir Louis Dane, the Lieutenant-Governor of the Punjab, as Vice-Chancellor of the Punjab University, in which His Honour stigmatised the Indian students as proud, self-sufficient, demoralised and evilly-inclined, the *Utkaldipika* [Cuttack] of the 8th January points out that every Indian student should take note of the significant observations, and try to mend his ways. The writer is of opinion that the estimate which His Honour has formed of the Indian students may be accepted as correct, for the Indian students, far from minding their lessons, disobey their guardians in various ways and keep bad company without the knowledge of their guardians and parents. There can be no knowledge without humility. The Indian students should learn to be humble seekers after truth.

UTKALDIPIKA,
Jan. 8th, 1910.

130. The *Utkaldipika* [Cuttack] of the 8th January gives an account of the proceedings of the last annual meeting of the Indian National Congress that was held at Lahore, and observes that though division has been inevitable in the Congress camp, a great deal of good has also been done by the holding of conferences in connection with various subjects affecting the Indian society, and by the opening of an exhibition of the products of Indian art and industry.

UTKALDIPIKA,
Jan. 8th, 1910.

The *Samvad Vahika* [Balasore] of the 6th January is of opinion that the Indian National Congress represents the opinions of all classes of British Indian subjects, and consists of men, who have been brought to the forefront of the Indian public life by their ability and wisdom. It is for Indian Government not to treat their opinions with indifference. The Indian National Congress is not inimical to the Indian Government. It seeks the stability of British rule in India by proposing to control the financial, executive and judicial functions of the Indian Government. The writer hopes that the defects pointed out in the regulations drawn up under the Reform Scheme will be removed in time by a better application of the amending power which the Indian Government possesses under the Indian Councils Act.

SAMVAD VAHIKA,
Jan. 6th, 1910.

131. The *Garjatbasini* [Talcher] of the 8th January states that the Chief of Pallahara appears to have been very popular among his subjects, for they made great demonstrations in his favour when he came back from a pilgrimage tour in India.

GARJATBASINI,
Jan. 8th, 1910.

132. The *Utkalbarta* [Calcutta] of the 8th January observes that Babu Gauri Sankar Rai, the old editor of the *Utkaldipika*, who has all along been revered as the greatest friend and leader of the Uriyas, has already been found out in his true colours. It may be that his love for the Uriyas has undergone some unavoidable changes through pressure of circumstances. At any rate, his paper the *Utkaldipika* breathes hatred for the Uriyas. This is very clear from his article on "Government's love for the Uriyas" published in the *Utkaldipika* of the 1st January in connection with a few scholarships, which Government has granted for the Uriya students. The Uriyas should now learn that the *Utkaldipika* is no longer their friend and that its editor is moved by something like hatred towards them. The Uriyas should now determine what are their duties at the present juncture.

UTKALBARTA,
Jan. 8th, 1910.

133. Babu Bharat Chandra Naik, B.A., a Government scholar, reading in the Calcutta Law College, having been appointed as a Sub-Deputy Collector, the *Utkaldipika* [Cuttack] of the 8th January is of opinion that the scholarship should be bestowed on Babu Sasibhusan Chatterji, B.A., who is a student of the same College and who comes from the Remuna thana of the Balasore district. The writer thinks that the proposal is reasonable, and should therefore commend itself to the notice of the authorities concerned.

UTKALDIPIKA,
Jan. 8th, 1910.

UTKALDIPIKA,
Jan. 8th, 1910.

134. The *Utkaldipika* [Cuttack] of the 8th January regrets that the settlement operations in Orissa have not been stopped during the harvest season, when both the landlords and tenants are busy in looking after their crops. The settlement operations have thus become a cause of great distress to the people of Orissa.

UTKALDIPIKA,
Jan. 8th, 1910.

135. The *Utkaldipika* [Cuttack] of the 8th January thanks Mr. T. Palit for his liberality in placing property worth ten lakhs of rupees at the disposal of the National College and Art School, Bengal, and observes that other generous and patriotic Indians should follow his noble example.

UTKALDIPIKA,
Jan. 8th, 1910.

136. The *Utkaldipika* [Cuttack] of the 8th January regrets that a change is coming over the European residents of the Cuttack town, for they do not invite the Indians to their Christmas pastimes in accordance with the old established custom. Thus an opportunity for the cultivation of friendly feelings between Europeans and Indians is lost.

A correspondent of the *Samvad Vahika* of the 6th January states that Mr. Godfrey, the Subdivisional Officer of Bhadrak, aided by the Indian gentlemen of the station, celebrated the Christmas festival in due form. The Christmas-tree was a splendid affair. Mrs. Godfrey, aided by her children, spared no pains to make the Christmas gathering successful in every way. Amusements were provided for boys and girls, while the poor were rewarded with rice, pice and blankets.

UTKALDIPIKA,
Jan. 8th, 1910.

137. The following paragraph occurs in the Kendrapara column of the *Utkaldipika* [Cuttack] of the 8th January:—

Deliverance of India from the oppressions of the hated foreigners.

The letter on the deliverance of India from the oppressions of the hated foreigners, which two boys of the Kendrapara High School wrote and which has passed through a police inquiry, appears to be a clear instance of boyish freaks. We could not help laughing at the senseless words written by the pen of boys only fifteen or sixteen years old. We hope that the authorities also will not attach much importance to this sort of thing.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd January, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 22nd January 1910.

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SECRET (S)

1. THE UNITED STATES OF AMERICA

1971

2. THE UNITED STATES OF AMERICA

1971

3. THE UNITED STATES OF AMERICA

1

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Pre mananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Rasomoy Dhar of Calcutta	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
*15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a) Police.

53. The *Bengalee* says Mr. Grey, who is conducting the prosecution in the Patiala case, must know very little of Indians judging from the fact that he thought he was perpetrating jokes at their expense when he grew humorous and sarcastic by turns at what he called the cowardice of politicians who shut up when they saw a policeman at their meetings. "Conscience makes cowards of you all" is his indictment of Indian politicians. What happened was that at a certain meeting politics were not discussed because a police spy was known to be present. This gives the occasion for Mr. Grey's explosions of humour. If Mr. Grey had any experience of Indian things, he would have known that what makes the presence of policemen at public meetings detestable is not the fear inspired by the guilty conscience of politicians, but the fear inspired by the knowledge of the traditions and practices of a corrupt and incompetent police. Mr. Grey is welcome to make any exhibition of the peculiar quality of humour excited by the position he occupies. But the journal wishes to tell him and all else whom it may concern that it is not the fear of what the police might report of what was said, but of what was not said, that possesses Indian speakers. The police do not count among their other accomplishments a knowledge of shorthand. Indeed, imagination supplies the place of stenography's "winged words" so far as the police are concerned. The policeman's impression of what is said is, therefore, the product of his own limited intelligence and what he says furnishes the ground of the prosecution. Under the circumstances the journal asks Mr. Grey whether Indian speakers are such cowards as he endeavours to make them out to be.

BENGALUR,
11th Jan. 1910.

54. Referring to Mr. Mackarness' letters on the Indian Police, the *Amrita Bazar Patrika* says it (the paper) is not of that class who do not find any redeeming features in the police. On the contrary it freely admits there are a good many honest and honourable men among them who strive their best to do their duties properly. It also concedes that some improvements have of late been effected in this branch of the administration by an increase of the pay of the subordinate officers though, it thinks, in this respect, Government should have treated them more liberally in the way it has treated the Superintendents and the Assistant Superintendents. At the same time the journal says it must be admitted that the police have some serious shortcomings, or else why should they be so universally unpopular? That being the situation, the heads of the local Governments cannot commit a greater blunder than to give unqualified support to the police, even when they have been found in the wrong judicially. The police should, by all means, be defended when they are unjustly maligned; but the authorities only provoke the resentment of the people and make the police more unpopular by considering them above suspicion. The reform of the police is no doubt a long and difficult business, which cannot be achieved in a hurry. But surely much good may be done by calling them to account for any case of *zulum* or *sabardasti* which may be brought home to them in a court of law. As a matter of fact, however, so far as the people are aware, the police have, generally speaking, not only not been held answerable for irregularities and wrong-doings but have been sought to be championed and protected by the Executive. Naturally the police think they have a "carte-blanc" to do whatever they like. On the other side those who criticise the police ought to show how they can be improved. Mere exposure or denunciation would be of no good. Circumstanced as the Indian police are, they cannot but be what they are. It is the system which is really at fault and not the personnel.

AMRITA BASAR
PATRIKA,
13th Jan. 1910.

AMRITA BAZAR
PATRIKA,
13th Jan. 1910.

55. The *Amrita Bazar Patrika* says the Lucknow bomb search has a moral which should be taken note of by the authorities.
The Lucknow search.

The story told to the Criminal Investigation Department by the approver, describing how a factory had been started for the purpose of manufacturing bombs, turned out to have been concocted by the young man to satisfy a personal grudge. All the same the Criminal Investigation Department allowed themselves to be duped and at once set about what proved to be hunting a mare's nest. It is all very well on the part of the City Magistrate to declare that any damage done would be recouped. But why were the searches at all made? His Honour Sir John Hewett gave an assurance to the public that there would be no searches in his Province without a reasonable ground for the same. The question is whether the instruction of His Honour in this respect was loyally carried out. It is feared the rulers have no adequate idea of the intensity of misery caused by such fruitless searches.

(b) Working of the Courts.

BENGALUR,
12th Jan. 1910.

56. Referring to the discharge of the accused in this case, the *Bengalee* declares no one can calculate the mischief which cases of this kind have caused in the new Province. The Janmastami stabbing case. Men have been arrested without any reasonable grounds for suspicion and detained for as long a time as the police wanted them to be detained, the subordinate judiciary all the time carrying out the dictates not of law, nor of their conscience, but the behests of Police officers. In some cases they have at length been let off, as in this case, while in others they have been convicted on what the public believe to be inadequate evidence. In either case they have suffered, and their suffering has occasioned a sense of just resentment among the community. In such cases the duty of Magistrates and Judges is to give the police a reasonable opportunity to prove the case by lawful evidence, and no more, and if they fail, not only to let off the accused but to take exemplary notice of the conduct of the police, especially if they find, as the High Court has done in some recent cases, that the police did the mischief more or less deliberately.

(A) General.

AMRITA BAZAR
PATRIKA,
13th Jan. 1910.

57. The *Amrita Bazar Patrika* says that the breach between the Hindus and the Muhammadans means a deadly blow to the growth of a united Indian nation. Referring to the appointment of Mr. Amir Ali, India says that "a pleasant note of unanimous congratulation characterises the unanimity of the press on Mr. Amir Ali's appointment." How can that be? The Hindus consider his propaganda as hurtful to the progress of the country, and all thoughtful Muhammadans must be of the same mind. The elevation of Mr. Amir Ali to a seat in the Privy Council is a very satisfactory thing for himself no doubt, but it can be so to none other. It has caused only amazement all over India.

BENGALUR
11th Jan. 1910.

58. From the list of the elected and non-official nominated members of the Legislative Council of the new Province, the *Bengalee* finds that hardly a single member of the educated middle class community has been returned. Never was the ostracism of the educated community more complete than what is found here. It is absurd to say that the educated community boycotted the Council. It is they who were boycotted. The fact of the nomination of the Hon'ble Rai Sitanath Roy Bahadur as a member of the Legislative Councils of both the Provinces of Bengal is evidence of the essential unity of the two Provinces which have unhappily been divided. It is a double distinction which is fully deserved by him. The difficulty will be for him to be in Calcutta and Dacca at one and the same time when the Councils are held on the same day.

59. The *Bengalee* feels constrained to say that the members of the The Government and the educated community. bureaucracy with notable exceptions have not risen to the height of their obligations with regard to the educated community. Sir Edward Baker, indeed, insists upon government by persuasion and not government by compulsion, and his great influence as the head of the administration of the Province may, so far as Bengal is concerned, familiarize the members of the Civil Service with the theory and practice of the new doctrine. But the attitude of the *Pioneer* is some index of the temper of the service in other parts of India. However that may be, the fact remains, and it is embodied in the institutions of the land, that the educated community are kept by the Government in the back ground, and that they do not command the confidence to which, by their influence, their character and their public spirit, they are entitled. It is a deplorable blunder on the part of the Government. The bureaucracy must overcome its ancient prejudices and extend the right hand of friendship to educated Indians, who will reciprocate the sentiment with warmth and enthusiasm. Let them be given a substantial voice in the government of the country, and half the difficulties of Indian administration will disappear.

BENGALUR,
14th Jan. 1910.

60. Referring to the last Honours' List, the *Indian Mirror* says that during the last few years many distinguished Indian worthies have been simply left in the shade so far as honours were concerned. The late Mr. Nagendra Nath Ghose, whose paper, the *Indian Nation*, was spoken of in high terms by His Excellency the Viceroy, is one of them. He suffered much for his devoted loyalty to the Government, but no honour came to him when he was alive, and nothing has as yet been done for his family, although the family of the late Babu Ashutosh Biswas received some recognition. Both sacrificed themselves for the same cause. It is true Mr Ghose did not fall a victim to the anarchists' bullet, but then his death was hastened by the persecution which he suffered for his loyalty. The journal concludes with the remark that inadequate reward and punishment of the deserving and the wrong-doing respectively lies the strength of the Government.

INDIAN MIRROR,
14th Jan. 1910.

61. With reference to an article in the *Times* in connection with the Nasik outrage, in which the writer urges the necessity of more effective measures being adopted with a view to protect the lives of officials and repressing a conspiracy of murder, the *Bengalee* does not deny that if they cared to depart in even a larger measure from the traditions of British rule and British policy in this country than they have done, the Government might place some measures on the statute book even more repressive than the Seditious Meetings Act or the Crimes Act. But it is doubtful whether things, deplorable as they are, would in that event have been better and not a good deal worse. Where in the history of the world, has repression been found to be the sovereign remedy for distempers of the body politic? Where, indeed has anything else than conciliation been found to be the true remedy? If the Government have not succeeded in rooting out the unrest, to say nothing of anarchical crimes, it is not because they have not been sufficiently repressive, or that they have been conciliatory in some aspects of their policy, but because they have combined two things which have never yet been combined to any advantage—repression and conciliation. If they had confined themselves to only punishing criminals and their abettors, when their offences had been legally established, and had relied upon the removal of those substantial grievances which lie at the root of the unrest, their success would have been far greater than it has been. The unrest would have died a natural death.

BENGALUR,
18th Jan. 1910.

III.—LEGISLATION.

62. In recounting the details of the Calcutta Police Bill, the *Amrita Bazar Patrika* says the people were simply taken aback when the measure was introduced in the local Council in August last; for, from their standpoint, not only was there no necessity for amending the existing Calcutta Police Act, which had served its

AMRITA BAZAR
PATRIKA,
14th Jan. 1910.

purpose well, but provisions were inserted in the Bill, which were of a revolutionary character, so to say. Popular consternation became more keen when the Government of Bengal at first seemed to show a disposition to have the Bill passed with undue haste, and that without consulting any popular representative body. But, to its credit, the Government, in deference to public opinion not only consulted the leading Associations in Calcutta, but agreed to postpone the passing of the measure till the expanded Council had been constituted. The opinion of the learned Judges of the High Court, who were most competent to advise the Government, was, however, not invited. Referring to the Hon'ble Mr. Duke's statement that public opinion was not invited earlier because almost every provision in the Bill was taken from the Bombay Act of 1902, the journal declares that the conditions of the two cities, Calcutta and Bombay, being different in many respects, the former being more political and less commercial than the latter, the police, if vested with many of the proposed new powers, are more likely to come into collision with the citizens of the capital of the Empire than those of the chief town of the Western Presidency. Continuing, the journal asks Mr. Duke to explain what necessity has arisen to arm the police, who are already armed from head to foot, with further powers. Has any emergency occurred which has shown that the existing law is inadequate to cope with it? Have the police ever found themselves unable, for want of necessary powers, to deal with disorderly crowds, objectionable public speeches, questionable meetings, illicit possession of arms or explosives, etc.? Has Mr. Duke any answer to this? Yet he has no hesitation in explaining the public attitude by attributing it to "prejudice."

BENGALUR,
14th Jan. 1910.

63. The *Bengalee* regrets that the Government should have extended the Seditious Meetings Act to practically the whole of India. The immediate justification appears to have been the recrudescence of crime in the Punjab and in Bengal. While condemning acts of lawlessness and violence, the journal feels constrained to observe that the remedy now sought to be applied will not touch the heart of the evil, but will only interfere with those healthy public activities on which the welfare of the people and their contentment so largely depend. Those who commit or attempt to commit anarchical crimes have little or nothing to do with public meetings. They burrow underneath the ground, and if they have organizations, they are of the secret order. Their ways are dark and concealed from the public view. The suppression of public meetings will not, therefore, in any way affect their activities or interfere with those methods which they pursue. On the contrary, the suppression of public meetings is exactly what would be welcome to them. For, such an Act will not fail to create a strong feeling of dissatisfaction, and that is precisely what the anarchist wants. Instead of doing any good the Act will interfere with the dissemination of those healthy ideas which it is the function of public meetings to foster and to spread. Indeed, the ventilation of discontent offers a healthy outlet which will now be stopped and the discontent will be driven deeper. Sir Edward Baker knows that there is but little of real disloyalty in Bengal, and that the vast mass of the people are anxious that the political work of the country should be carried on on constitutional lines. It would be a grievous hardship that this work should be stopped by the suppression of public meetings. The paper appeals to His Honour not to extend the Act to any district or to any particular part of a district, except upon the clearest grounds and after a personal examination made by His Honour of all the circumstances connected with the case. In a separate paragraph the journal reverts to the subject and observes, with regard to the visitation by police officers of houses in which political meetings are suspected to be held, that if a police officer, not below the rank of an Inspector, takes it into his head to imagine that at a certain social party, where more than twenty persons would be present, a political subject or any other subject likely to cause a disturbance is likely to be discussed, he can depute one or more of his subordinates to the place where the party is held, and once he is there he will be the master of the situation. No doubt there are the courts of law, but once a man has been sent up on a serious charge, it is very difficult for him to extricate himself. And if this is what can be done in the case of social functions, the fate of public meetings, properly so-called, may well be imagined.

64. In considering the question as to whether sufficient cause has arisen for the introduction of the Seditious Meetings Act in places where it was not introduced before, the *Hindu Patriot* believes it states the bare truth when it says that the Government has been provoked by the recent outrage, into thrusting these legislative measures upon the whole country. If there had been no such outrageous acts, there would have been no occasion or necessity for the adoption of the drastic measure. The Government is bound to preserve peace and protect the lives of innocent men, and no sane man can say otherwise. The existence of sedition and anarchy is quite apparent from the cases that have lately cropped up, and there are no indications of their immediate disappearance from the land. The sterner measures that were hitherto adopted had not the desired effect, and he is a bold prophet who can say when the curtain will be dropped over the horrible, disgusting and disgraceful doings of the mischief-makers. The journal has observed that wherever the step was forced upon the Government, the new laws were introduced as a tentative measure and not as permanent laws of the land. If they have not yet been withdrawn from any of the places where they have been introduced, it is because the unrest still continues to make itself felt. The moment the unrest gives way to confidence and loyalty, the laws will be withdrawn and things will be restored to their former and normal state. All the same the journal asks the Government to proceed cautiously and not allow itself to be guided by misconceptions. If there are anarchists and sedition-mongers in the land, there are also law-abiding citizens who are always ready to co-operate with the Government in the suppression of anarchical crimes and sedition. Government can safely depend upon the willing allegiance, steadfast devotion and fervent loyalty of the teeming millions that live under its benign protection.

65. The *Bengalee* states that the combined attack of the *Pioneer* and the *Englishman* upon the liberties of the people represented an intelligent anticipation of coming events. Whatever might be the value which the public set upon their utterances, these two organs of public opinion have always been high in the confidence of the bureaucracy. They raise the note of alarm in view of a settled measure of repression and thus seek to prepare British public opinion. For, the paper believes, it is a part of the tactics of the game to wire to England, through Reuter or some other recognized agency, the substance of their effusions as indicating the situation in this country and the state of public opinion here. And when at last the policy is given effect to, it causes no surprise, and the British public accept it as a matter of course. It is in view of these tactics that the journal has repeatedly called upon its countrymen to organize a telegraphic agency which will frustrate the strategy of their political opponents by stating the truth and nothing but the truth. Continuing, the journal observes that in the words of Lord Morley uttered in the House of Lords last sessions, the clouds were fast thinning away, although they had not completely disappeared. If the Seditious Meetings Act was allowed to sleep ever since its enactment, and was not put into requisition in the period which represented the high water-mark of unrest and excitement, what justification is there for now putting into requisition a weapon which must seriously interfere with the legitimate expression of public opinion and arm the police with further power of interference with an important public right? Where is the evidence to show that the diabolical crimes which have recently been perpetrated have been prompted by seditious meetings which the Act will now prevent? The anarchist fights shy of public meetings. His ways are dark and secret. The Act will consequently not touch him. It will only interfere with the legitimate demonstrations of law-abiding citizens who wish to work for the advancement of their country upon strictly constitutional lines. It is admitted that the right of public meeting is liable to abuse. But what right is there—personal or public—which is not open to the same criticism? The violator of this important public right should be punished by all means, but the innocent should not be confounded with the guilty and honest, law-abiding citizens deprived of a great public right. A law like this cannot improve the situation, but will only aggravate it. Reverting to the subject in a separate paragraph, the journal declares that considering there have been very few

meetings in Bengal since the 16th October last, there is not the least justification for the extension of the Act to this province. Almost every day in Hindu households there are meetings, religious and social, attended by over twenty persons, while committee meetings are held frequently by such bodies as the Chamber of Commerce, the British Indian Association, etc. They cannot now hold these meetings unless they are especially exempted by the Government or unless they give notice, which is a humiliating obligation. The journal appeals to Sir Edward Baker to liberally employ the power of exemption which is reserved to him under the Act and prays that His Honour will not extend the Act to any part of the province without a personal examination of the evidence upon which the application is to be based.

AMRITA BAZAR
PATRIKA,
15th Jan, 1910.

66. The *Amrita Bazar Patrika* asks how the policy of reconciliation, inaugurated with the introduction of the Reform Scheme, can be compatible with the extension of the Seditious Meetings Act and the Crimes Act to the whole of India. The paper is specially concerned with the first-named measure, the operation of which, since being passed in November 1907, was confined to Barisal only. Even in that district the Act was practically not enforced, public meetings being allowed to be held there by the local authorities. The question then arises, what has in the meantime happened to move the Government to extend to all India this practically dead Act and unnecessarily create a stir in the country? Had the Government published a statement as usual explaining the necessity of the sudden move, this might have enabled the public to understand the situation in its proper light. As it is, it may give a handle to the panic-mongers to rend the sky with their cry of "more sedition," for it is only in the case of the further development of seditious sentiments in the country through public meetings that the promulgation of such a measure all over India can be justified. And by raising this mischievous cry they may very effectively embarrass the administration at every step and put a check upon constitutional progress in the country. It may also dishearten the leaders of Indian public opinion and discourage them from co-operating with the authorities in the administration of the country with that cordiality which they are willing to do. As a matter of fact the extension of the measure to all parts of India is exposed to the interpretation that because the Government has no confidence in the Indian leaders, it has refurnished a weapon which was virtually getting rusty in the armoury. It is quite true that three anarchical acts have been committed within the last few months. Granting that all of them were committed by the anarchists, the journal fails to understand how the prevention of public meetings can have any preventive effect on anarchical crimes. It is deplored that the Act should be kept in force for three long years and extended to the whole country without consulting the members of the reformed councils. The Government must, of course, reserve to itself the power of accepting or rejecting the opinion of the popular leaders; but it might possibly have modified its policy of repression in regard to public meetings if it had cared to collect the views of an intelligent body of men who are competent to offer advice on the subject. It is this sort of indifference of the authorities to Indian public opinion which has rendered the administration of the country so difficult.

BENGALUR.
16th Jan, 1910.

67. Referring to the *Englishman's* observation that it is "the secret activity" of the apostles of conspiracy which has brought the Indian Empire to a degree of restlessness without a parallel under British rule, the *Bengalee* asks whether the Seditious Meetings Act will touch the secret activity of the class of men referred to? It thinks not. Those who delight in the game of conspiracy have reduced secret organizations to the perfection of a science. Otherwise how is it that these pestilential organizations flourish in Europe under the very eyes of Governments in no way inferior to the Indian Government in the capacity and resource to deal with them? What is complained of is that this new weapon with which the Government has now provided itself, and which, it is feared, will not be allowed long to rust, will interfere with the development of those healthy activities which constitute the best panacea to the distempers of the State. As these activities grow and deepen and spread their beneficent influence over every nook and corner of the social organization, they overpower

and strifle out of existence all unhealthy manifestations and bring back the social system to its normal condition of soundness. The Seditious Meetings Act will interfere with this beneficent process, while it will leave practically untouched the evil against which it is directed. The Act will, moreover, subject innocent people to much inconvenience and even oppression, for it arms the police with mischievous powers of interference with the social and domestic arrangements of the people.

68. Referring to the extension of this Act to the whole of India, the

INDIAN NATION,
17th Jan. 1910.

The Seditious Meetings Act.

Indian Nation thinks that while the wholesale stoppage of public meetings will cause some hardship on the loyal majority, it will operate to a certain extent against seditious movements. Inflammatory public speeches enjoy a peculiar immunity which is denied to inflammatory writings, and are on that account more resorted to by the cunning enemies of the people and the Government. A suggestion, a sentence, a lie is uttered, and there is nothing left to bring home the offence to the offender, though the seed may have fallen on prepared ground yielding a crop rich in evil-doing. The journal is alive, however, to the mischievous uses which a corrupt police may make of the Acts under cover of certain ambiguous provisions, and this is a danger to which the attention of Government is directed. The subordinate police of this country are not to be trusted, and it is apprehended that this opportunity will be utilized by them to compass in many cases their own nefarious ends. In that limited sense the extension of the Seditious Meetings Act is a menace to the public, and the paper wishes there had been some other alternative. But there is none and regret is base in face of an urgent necessity.

69. The *Bengalee* observes that the pronouncement of the Hon'ble Sir

BENGALUR,
16th Jan. 1910.

The Seditious Meetings Act and its justification.

Sir Harvey Adamson from his place in the Supreme Legislative Council, in defence of this measure in 1907, abundantly supports its contention that there was no justification for the extension of the Seditious Meetings Act to the two Bengals and the whole of India. The only justification possible is that the country is flooded with inflammatory oratory, and that it has become necessary, in the interests of law and order, to restrict the right of public meeting. This was precisely the defence of the Act which was relied upon by Sir Harvey Adamson in 1907—in fact it formed practically the whole of the defence. The journal is not for the present concerned in challenging this statement nor in pointing out that in East Bengal, at any rate, the disturbances were due to the preachings of Muhammadan Mullas who incited their co-religionists against the Hindus and whom the official would not punish or restrain. Accepting the official version of 1907 as the justification for the enactment of the Seditious Meetings Act, the journal asks whether the same state of things exist today? If it does not, there is not the semblance of any justification for the extension of the Act to the whole of India. Those who commit crimes of the anarchical order pursue their machination in secret. Their inspiration also comes from secret confabulations. An Act that suppresses public meetings does not therefore touch them, and does not even concern them, except perhaps that they are pleased that it swells the volume of public dissatisfaction. The journal therefore feels constrained to say that the extension of the Seditious Meetings Act to the whole of India is indefensible even upon the principles laid down in 1907; that it is unwise, because it will not touch the evil which it seeks to remove, and, above all, it will interfere with those healthy public activities upon which the welfare of the general community and its contentment so largely depend. In a separate paragraph the journal reverts to the subject and, referring to the criticism of the High Court in the Midnapore and other political cases, observes that if the police could behave in such a manner under the ordinary law, what may they not do now, with the extraordinary powers vested in them by the Seditious Meetings Act and with the no less extraordinary change which the Crimes Act has introduced in the criminal law and procedure of the land? The truth, as Dr. Rash Behari Ghosh pointed out, is that in this country "we have even less to fear from a bad law than from its administration by the machinery entrusted with the task." It is precisely because the police, for the most part, are what they are, that the

country objects in the most emphatic manner to their being invested with any unnecessary power over the liberties of the people.

IV.—NATIVE STATES.

BENGALUR,
12th Jan. 1910.

70. With reference to the Patiala case, the *Bengalee* says that as Mr. Grey's indictment is more against the Arya Samaj than against the accused in the dock, all India

The Patiala cases.

watches, with expectant eyes, the issue of the trial on which the fate of one of the great institutions of the land so largely depends. The trial is thus uplifted to a higher plane and is invested with a pan-Indian interest. The Samaj is charged with corrupting the minds of the youth of the country, but the *ipse dixit* of a prosecuting Counsel will not convince the people as to the truth of this charge. They require very strong evidence before they accept an allegation against a society which has covered the Punjab with philanthropic institutions and which has given an impetus to the moral and social life of that Province. The evidence has not yet been laid before the public, but if it is to be of a piece with some of the allegations which are relied upon as evidence, then the less said of it the better.

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
12th Jan. 1910.

71. The *Amrita Bazar Patrika* enquires whether the Commissioner of the Presidency Division is aware of the fact that in the village of Bara in the Baraset subdivision a cow

The last Bakrid festival.

was killed during the last Id festival on the land of a Hindu in the heart of a Hindu locality and in spite of strong protests of the Hindu community. During the Bakrid of 1908, a handful of Muhammadans inhabiting the village attempted to kill a cow, but the Subdivisional Officer of Baraset on being approached by the Hindus intervened, and the catastrophe was prevented. This year the Hindus came to know of the intention of the Muhammadans almost at the eleventh hour when the police appeared on the scene, apparently to protect the Muhammadans in the act. The result was that the entire mass of the Hindus, unable to bear a sight so shocking to them, deserted the neighbourhood in a body and took refuge in a remote village for the whole day. In consideration of the above circumstances, the journal enquires why the police allowed such a thing, and whether they brought the fact to the notice of the authorities? Then, again, if this place was really sanctioned for killing cows, was an enquiry made before the sanction was given? It is hoped the authorities will take necessary steps in the matter. The owner of the land, it is said, contemplates seeking the help of the Civil Court to prevent the recurrence of cow-killing on his land.

BENGALUR,
12th Jan. 1910.

72. Commenting on the *Englishman's* article on "Moderation and Temperance," the *Bengalee* disposes of as unworthy

The *Englishman* on Moderation and Temperance.

of serious notice what the writer says about socialism; but when he says that "the manners of the lowest anarchists of the west as well as their aims appear to be at present the envied standard of Indian youth," the journal feels bound to call the attention of the public, as well as of the authorities, to the foul calumny which the statement involves. Because a dozen Indian youths or so have been foolish and misguided enough to perpetrate deeds which their countrymen have condemned in unqualified terms and with singular emphasis, this shameless libeller of the people tells them that the aims and methods of western anarchists are the envied standard of Indian youths! If this is a sample of the moderation and temperance which the writer is anxious to teach the people, it is clearly necessary for both the public and the authorities to provide adequate safeguards against the contaminating influences of such teaching if they cannot suppress it altogether. What the writer calls the general deterioration in courtesy is in fact nothing but a greater self-respect and a spirit of self-assertion, both individual and national, and is a part of a great world movement comprehending both the east and west. Whether such a movement is one for the better or for worse, it is not for the *Englishman* with its present limitations to understand.

73. The *Bengalee* gives prominence to a telegram from its Narayanguge correspondent stating that certain Maulvis are holding Muhammadan mass meetings in various places in Rajpura thana and preaching that Muhammadans should not pay the Hindu mahajans, cultivate their fields, or in any way serve the Hindus. They are, moreover, stated to be exciting the Muhammadans against the Hindus, characterising the latter as oppressors, usurpers and infidels who should be put down. The paper hopes the Government of the new Province will order an immediate enquiry into the allegation here made. It is this sort of preaching by fanatical Maulvis which led to so much trouble in the new Province more than two years ago. The Jamalpur riots were also the direct outcome of this preaching; and as it is reasonable to anticipate that the same cause will produce the same result, it is hoped that the authorities will lose no time in taking steps to suppress this mischievous preaching.

BENGALER,
13th Jan. 1910.

74. The *Bengalee* says there is no disguising the fact that the situation in India is grave and may well excite the anxious concern of the people. There has been an unfortunate recrudescence of lawlessness in Bengal and in Western India; and taking advantage of it the organs of extreme Anglo-Indian opinion have been urging the Government for further measures of repression. It is feared, therefore, that the country is on the eve of more repression. Repression has failed, but the rulers of men are slow to learn the lessons which experience teaches. There are the nine Bengali gentlemen now detained in prison for more than a year. But their detention has not been attended with a sensible improvement in the situation. Lawlessness and anarchism is an evil of the first magnitude and is a menace to progress. The people have been twitted with doing nothing in this direction. But if the authorities will tell them what to do, they will, if possible, gladly follow their advice. Public meetings and manifestoes have been tried, but have proved futile. The Press also has not been wanting in its duty in this respect. It has condemned these acts of lawlessness and violence with all the emphasis that it could command. The Indian community recognises the gravity of the situation, but it is equally convinced that repression is not the remedy for it; for repression serves to alienate the community, and the co-operation of the community is necessary to cope with an evil of this kind. It is monstrous that passing trains should be fired at and the lives of innocent men and women exposed to serious risk. But the remedy is not the punishment of the people in the locality by the enactment of a law similar to the Irish Coercion Act. That would be confounding the innocent with the guilty and, what is worse, punishing the innocent while the guilty escape altogether. A suggestion has been made to form a vigilance committee and to take measures for the prevention of attempts such as the one recently made. The journal trusts the suggestion will be given effect to.

BENGALER,
13th Jan. 1910.

75. According to the *Amrita Bazar Patrika*, a Brahman Pandit, while travelling as a passenger on a steamer which arrived at Goalundo at 11 P.M. on the 2nd January, was pounced upon by a European, who, catching him by his wrapper and twisting it round his neck, dragged him up the staircase to an adjoining steamer and took him into a first class cabin, where there were four more Europeans, gentlemen and ladies. Here the Pandit was struck mercilessly by the gentleman as well as by the ladies, who struck him with dog chains, till his face and body were severely cut and bruised. The gentleman then drew out his revolver and threatened to shoot him, on which the Pandit, mustering what remaining strength he had, succeeded in dragging himself downstairs. The Sub-Agent of the Steamer Company took pity on him and gave a cot on which he lay half dead till it was time for the train to leave for Calcutta. The journal thinks this is a case which certainly calls for a sifting enquiry at the hands of the authorities. It has the address of the Pandit, and it understands it would not be difficult to trace the assailants if the clue is pursued vigorously.

AMRITA BAZAR
PATRIKA
14th Jan. 1910.

76. In view of the fact that much of the future peace of India depends upon the character and behaviour of the young men in schools and colleges, upon the conduct of the newspaper and periodical press, and upon the

INDIAN MIRROR,
15th Jan. 1910.

Need of practical suggestions as regards the present situation in India.

co-operation of the public with the Government, the *Indian Mirror* thinks it would be well for the Government to call upon the representatives of the people in the enlarged Councils to render needful assistance in these directions. Their usefulness in fact can be tested by the amount of active help which they are able to render. It should be the aim and object of every true and loyal subject of the Crown at the moment to help the Government in re-establishing peace and order, and the journal feels confident the non-official members will not fail to rise to the occasion. There is one feature of the situation which seems to the paper to require careful watching. There is much of open sedition, no doubt, but it is feared the amount of covert sedition prevailing in the land is much greater. Covert sedition is the most dangerous of all political evils, and the journal feels certain that if the Indian Press be well regulated and made an educational agency for the good of the country, both open and covert sedition will be effectively combated.

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OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 22nd January 1910.